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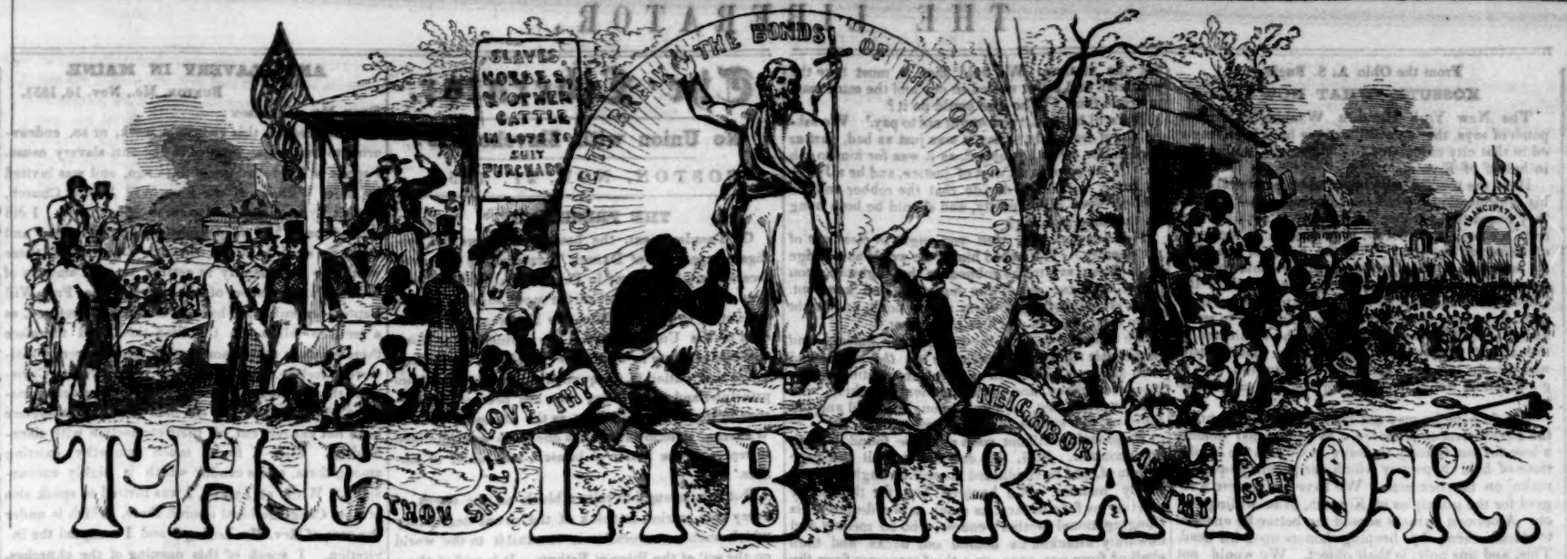
SLAVES, HORSES, & OTHER CATTLE, IN LOTS TO SUIT PURCHASERS
COME BREAK THE BONDS OF THE OPPRESSED
THOU SHALT LOVE THY NEIGHBOR AS THY SELF
EMANCIPATION

THE LIBERATOR.

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

☞ Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—JOHN QUINCY ADAMS.

WM. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. J. B. YERRINTON & SON, PRINTERS.

VOL. XXI. NO. 47 BOSTON, MASS., FRIDAY, NOVEMBER 21, 1851. WHOLE NO. 1089.

Refuge of Oppression.

☞ The following articles illustrate the spirit of the Catholic press in this city toward the cause of the enslaved millions in our own country, and the downtrodden and oppressed throughout Europe. They are well suited to the meridian of Austria and Russia.

From the Boston Pilot, of Nov. 8.

THE APPROACHING ELECTION.

The election of next Monday will be the most important election that has taken place for the last thirty years. This is on account of the very important questions which will be decided next Monday. The people will be called upon to say whether they approve buying and selling great offices for *votes*; whether they like to see the State in the hands of a radical faction; whether they desire, not only *reform*, but *revolution*; whether they are willing that our State should be made a laughing-stock to the whole country, in consequence of the ridiculous mistake of the free-soil members of the last legislature;—in a word, the people have to decide, next Monday, whether the State shall be at the mercy of a small and disloyal faction, or whether it shall not. Such an important question never, till now, came before the people. Then let no excuse suffice to keep a voter from going to the polls. The citizens, if they settle the matter next Monday in favor of the Constitution, will not, for many years to come, be called upon to rally, and save themselves from the ruin which our Red faction are *determined* to bring upon Massachusetts.

THE STATE IN DANGER.

From whom? From Whigs? No! From Democrats? No! From a disloyal, Radical, Red republican faction. * * * *

Who are these men who have put the State in danger?

We *call* them, for the present, *freesoilers*. They are, however, the *radical faction* which we have described in our Lessons to Voters, and particularly in the last chapter but one. Their great principle is, to place the individual above the Law. Hence, you see that they approve all lawless doings in the political, social, and religious order, at home and abroad. They are admirers, warm partizans of the murderous Reds of Europe, and you never fail to see, in their papers, most sickening praises of all foreign anarchists, no matter how vile these may be; and most savage denunciations against all legitimate governments, no matter how well administered. They are in close union with foreign anarchists, in America. They are determined to break up the Union, if it be a possible thing. They counsel resistance, and the more straightforward of them, *armed* resistance, to laws enacted by Congress, approved by the government, and affirmed by the Supreme Court. They got up a riot at Syracuse; committed murder at Christiana, and called armed men from the towns to Boston, during the Sims riot, when wholesale murder would have been committed, had it not been for the energy of Bigelow and Tukey, for which they earned the thanks of all good citizens, and the especial wrath of the freesoil members of the legislature. They are *Socialists*, almost to a man. That is, they advocate all the schemes of French and Greeleyite infidels for the breaking up of the *family*, and the destruction of society. In *education*, they approve the *godless* method, and will hear of no other. They vote all knowledge of God out of the schools. They are enthusiasts in favor of all the humbugs called *reforms*; especially for Woman's Rights, for the right of women to be shameless, soulless, godless, imitators of atheistical French *women!* The anti-popery lecturers and writers are freesoilers, almost to a man. There are no more determined enemies of Catholicity in America than the freesoilers are. Almost all of them are *nativists*.

Now, this is the faction which has, in some way or other, succeeded in breaking up both parties. It divided the Whigs in Pennsylvania and New York, and it has nearly ruined the democratic party in Massachusetts, because some leading democrats have formed a coalition with them, for the sake of 'killing the Whigs.' How foolish for a man to kill one's self for the sake of only scotching an enemy! We hope the halting democrats will succeed in bringing the majority of the party to a stand for the Union and for the Laws.—*Ibid.*

FOREIGN ANARCHISTS & FREE-SOILERS.

We have several times spoken of foreign anarchists in America. We have mentioned that, in several cities of the Union, they have formed clubs, in which downright treason to the Union is openly defended, and seriously proposed. Most of these are Germans, Italians, and Frenchmen. They declare that our institutions are not democratic enough; that our Constitution is tyrannical, our Government despotic; that the government must be *put down*; officers *guillotined*, and our country *revolutionized*. They find that there is *Law* in America, and so they say that our government is as bad *as* any European government. They have openly avowed these things in their papers, and in their mass meetings at Hoboken and elsewhere.

Well, these foreign anarchists have issued a manifesto, declaring that they sympathise with the *freesoilers*. The free-soilers are delighted at this, of course, and so they patronize and defend the foreign anarchists. They are brethren, why should they not shake hands? Both factions abominate *Law*, and both propose to place the individual above it. One murders a prime minister, in the name of *conscience*. The other gets up riots, and murders a slaveholder in the name of *conscience*.

This is the faction, the anti-American faction, which has succeeded in *blarneying* a portion of honest democrats. Vote them down!

If every man who cares for the Union, the Constitution and the Laws, who hates anarchy and ridiculism, goes to the polls, the fiction will be signally beaten, in spite of its stump speakers, its promptness, vigilance, and unity.—*Ibid.*

THE UNION AGAINST FACTION.

Among other reasons why adopted citizens should stand by the Union, and defend it against the disloyal faction which is sworn to destroy it is, because the Union *stands by us*. The general government knows no difference between Catholic and Protestant. It recognizes all, and favors none. State governments do not always follow the example. State politics are often adverse to Catholics.—*Ibid.*

THE MASSACHUSETTS CONSTITUTION.

Next Monday, voters will be called upon to ballot upon the following question:—Shall the Constitution be amended,—yes, or no! We hope that an overwhelming majority will say, No! No!

The free-soilers hate the law and the Constitution. Their party is *the* radical, revolutionary party, and their aim, like that of their allies, the foreign anarchists, is to *revolutionize America*. This little wedge of theirs in our State Constitution is cunningly contrived. They wish our citizens to concede to them the principle of revolution, the right to violate a Constitution without punishment. It is just like them; it is a part of their plan. We doubt not that Massachusetts will say, No!—*Ibid.*

MASSACHUSETTS POLITICS.

Our subscribers are not all attached to one party. But we, and they, are American citizens, sworn to be loyal to the Constitution. Hence we, and they, are bound to oppose factions, and cliques of every sort.

We wish, therefore, that all we have said, or may say, about Massachusetts politics, may be interpreted in this sense, as we intended that it should. We have nothing to say about Whig or Democratic policy, but we have much to say against freesoilism, and radicalism generally. Radicalism is the sworn enemy of both parties. Strange, that either party should be so blind as to court the radicals, for the sake of a few offices. We wish to instruct our readers concerning the whole game that is being played here, for we know that, as soon as they understand it, they will not encourage it with their votes, or in any other way. In a word, we and our readers may be divided with reference to this or that political question, but, in ONE thing, we are united. We are agreed to discountenance treason or radicalism, wherever they are found.—*Ibid.*

APPEAL TO IRISH VOTERS.

Extract from an Address to the Naturalized Citizens of Massachusetts, by the Massachusetts Central Society,—O. A. Brownson, President, T. D. M'Gee, Secretary:—

You will permit us, fellow-citizens, to remind you that, in becoming naturalized, you take an oath of fidelity to the Union. That oath, we need not tell our Catholic friends, prohibits you from supporting in any way, manner, or shape, any party whose policy is based in disloyality to the Union, or whose action threatens its stability. The first political duty of every American citizen is the preservation of the Union, for no social evil can be so great as would be the evils resulting from its dissolution. We have nothing to say here of domestic slavery as it exists at the South, but let it be as great an evil as is pretended, its removal would be dearly purchased by the dissolution of the American Union, and its continued agitation at the North, in the judgment of wiser men than we are, cannot but result in that dissolution. We cannot conceive it possible, then, for any loyal citizen to support any party that insists on continuing that agitation.

KOSSUTH.

Just now, he is a very important accession to the Red Republicans in Europe. They are ready for another fight; they have been held in by main force now for a year past, restrained by police and soldiers on one hand, and by their own leaders on the other, for these, and only these, know precisely *when* the fight will begin. Every country in Europe is undermined by that terrible volcano, the secret societies, whose Supreme Committee sits at London. As yet, nothing has been done, excepting to murder forty or fifty persons, French soldiers, officials, and the like at Rome, but the general feeling is, that the outbreak may happen at any moment, and that it cannot be postponed longer than to next May. These circumstances will explain the extraordinary activity and vigilance of the European authorities for the last few months. They know that the storm is ready to burst, but they do not know from what quarter. Under these circumstances, it is clear that Kossuth cannot be spared by the Reds. Mazzini is the chief, to be sure, but Kossuth, though not one of the Supreme Committee, is their best card. His movements will probably be decided after meeting with them, at London.—*Boston Pilot.*

A 'RUSH' TO PERDITION.

The Honorable (!) Richard Rush, of Pennsylvania, has recently written a letter, that may bring him a momentary applause, but cannot fail to make his memory loathsome. Here is a portion of it:—

'A Pennsylvanian myself, I desire to cherish a just pride in my native State. I am gratefully sensible to having had the honor of sharing in her counsels and confidence heretofore, and am proud of the long and high merits in her history to counterbalance the occurrences I recall. But just in proportion as I ardently cling to such feeling, do I desire to give expression at this juncture to an intense anxiety that she may be found to acquit herself well in all respects in executing the fugitive slave law. She ought not again to swerve from her fealty to the Union when professing that feeling, but avoid every appearance of it. She ought to rally around the fugitive slave law in the spirit evinced at the vast Union meeting in Philadelphia, in November last, when whole thousands of our whig friends, though political opponents, enthusiastically cheered, with the devotion of patriots, and a wisdom above all party, the resolution for its full and hearty execution—not in its words only, but in its great import and transcendant national objects.

I am compelled, however, for one, to say, indeed truth and frankness might well force it upon most of us to say—that our present attitude in regard to that paramount law is very extraordinary. It is worse than that of any one of the States composing this wide confederacy. That law is more vital to the preservation of the federal constitution than any of the laws of Congress, or all of them put together, the opposition to which produced the insurrections I have mentioned. This is my sincere belief. Yet already have we seen it resisted, and resisted to blood, in this State—not only once, but twice. There is no other State in which it has been resisted to extremities so deplorable. Is not this enough to startle Pennsylvanians—to make them look around—to ask themselves how it has come about, and above all, what is the remedy? Before we give way to any excess of State pride, as thinking ourselves a main prop of the Union, we ought to think of the posture we are now thrown into in presence of our sister States. First came the murder of young Kennedy, of Maryland, at Carlisle; next the brutal killing and mangling of Mr. Gorsuch, another citizen of Maryland, his son, and others who accompanied him across our line to aid him in obtaining his rights, also falling, as supposed at first, under mortal wounds and gashes. All this happening in one of the oldest and most populous counties of the State, amidst frantic yells and howlings, characteristic of savages! Alas for our good old Commonwealth, if no stop is put to such deeds! Instead of being the Keystone, we shall become the destroying power of this mighty and glorious Union. It is remarkable that in neither of the insurrections above mentioned, with the Olmstead case added to them, was there as much blood shed as already there has been in Pennsylvania by forcible resistance to the fugitive slave law. Our annals in 1851 will thus take priority in blood-guiltiness in opposing the statutes of the Union.'

Selections.

FAREWELL ADDRESS OF FATHER MATHEW.

Father Mathew sailed from New York, on Saturday, Nov. 8th, in the steamer Pacific, for Liverpool. Previous to his departure, he published the following Address

TO THE CITIZENS OF THE UNITED STATES.

DEARLY BELOVED FRIENDS:—My mission among you closes to-day. I cannot take my final departure from the shores of your great and prosperous country, without publicly recording my deep and grateful appreciation of the generous sympathy, the delicate attention, and the unremitting kindness which I have experienced in every section of this vast Union. This noble reception which you have spontaneously tendered to a stranger, known only as a humble missionary in the cause of moral reform, proves the devotion of your people to the interests of humanity, however feebly championed, and has endeared America and her people to me by a thousand ties, too sacred for utterance. Though the renewed attacks of a painful and insidious malady have rendered it impossible that I could (without imminent danger to my life) make those public exertions which were never spared by me in the days of my health and my vigor, I yet, thank Heaven, have been instrumental in adding to the ranks of temperance over 600,000 disciples in America. I have been much cheered, during the past week, by the receipt of letters from all parts of the States, bearing unimpeachable testimony to the strict fidelity with which this voluntary obligation is observed. I need scarcely add, that virtue, and the duties which religion inculcates, together with peace, plenty, domestic comfort, health and happiness, have every where followed in its train. I cannot omit this opportunity of bearing my grateful testimony to the generous and valuable co-operation which I have received in the prosecution of my mission from the public press of America. Whatever may be the party or sectional differences that separate those influential expositors of public opinion, all recognised, in the simple principle which I enunciated, a common ground of fraternal union; and, acting in that Christian spirit, have, with scarcely an exception, ever freely tendered their valuable support and advocacy to the cause of temperance, emphatically the cause of virtue, patriotism and morality. If the affectionate sympathy and kindness of the American people have at all times been generously extended to me during my tour, how much more intense has this noble feeling become, as the period approached for my departure? How can I find language to thank the generous, the high-souled, the noble Henry Clay, my disinterested advocate—my dearly-cherished friend? How can I express the measure of my obligation to the benevolent Wm. Corcoran, of Washington? to the public-spirited and philanthropic Henry Grinnell? to your merchant princes, E. K. Collins and Robert Kermitt? to the amiable and gifted Archbishop of New York, whose delicate and unremitting attention will never be forgotten by his honored guest; to the host of kind friends in this city, in Philadelphia, Boston, Albany, New Orleans, St. Louis, Cincinnati, and through the Union, who have responded to Mr. Clay's appeal, and in their farewell present, have furnished a memorial of gratitude and generosity too highly appreciated by the object of their sympathy and solicitude, too deeply engraven on his heart to be acknowledged in the hackneyed phrase sanctioned by conventional usage. There are emotions of gratitude too intense for language to convey; were it otherwise, gladly would I attempt to give expression to my profound thanks to my gifted and amiable countrywoman, Miss Catherine Hayes. Never will I forget the sympathy felt by that noble-minded lady, or the spontaneous generosity (so characteristic of her Irish heart) which prompted her recent grateful and substantial compliment. Never will this noble act be forgotten by Father Mathew; and when his earthly pilgrimage is over, when his stewardship ceases, and he is called to a state of future existence, where even the envenomed shaft of the slanderer cannot reach, long may her honored name be pronounced with gratitude and respect by the sons and daughters of that beauteous isle which she loves so well.

To my own beloved countrymen, I most affectionately tender a few words of parting advice. You have, my dearly beloved friends, relinquished the land of your birth, endeared to you by a thousand fond reminiscences, to seek, on these distant shores, that remuneration for industry and toil too often denied you at home. You are presented here with a boundless field of profitable employment, and every inducement held out to persevering industry. You are received and welcomed into the great American family with feelings of sympathy, kindness and friendship. After a few years, you become citizens of this great Republic, whose vast territorial extent abounds in all the materials of mineral, agricultural and commercial wealth; the avenues of honor and fame are liberally thrown open to you and your children, and no impediment (save of your own creation) exists to prevent your attaining the highest social and civil distinction; and will you any longer permit those glorious opportunities to pass unimproved? or, rather, will you not, by studying self-respect, and acquiring habits suited to your new position, aspire to reflect honor alike on the land of your birth and of your adoption? I implore you, as I would with my dying breath, to discard for ever those foolish divisions—those insensate quarrels—those factious broils, (too often, alas! the fruits of intemperance,) in which your country is disgraced, the peace and order of society violated, and the laws of Heaven trampled on and outraged. O! how painful is the contrast between the feelings which generate those foolish local animosities among the common inhabitants of a country, the entire area of which would form but an inconsiderable section of some of the larger States of this Union, and that broad and comprehensive spirit of patriotism which makes every inhabitant of this mighty Republic—from the Atlantic to the Pacific—from Maine to California—glory in the title of an American citizen!

Friends and fellow-countrymen—I now bid you a reluctant, a final farewell. A few hours more will separate me from the hospitable shores of America for ever. I carry with me, to the 'poor old country,' feelings of respect and attachment for its people, that neither time nor distance can obliterate. Citizens of the United States: I fervently pray, that the Almighty Disposer of human events, in whose hands are the destinies of nations, may continue those blessings and favors which you have so long enjoyed—that your progress in every private and public virtue may keep pace with your unexampled prosperity—that you and your children's children may be ever true to the great destiny that awaits you, and to the spirit of those institutions under the fostering care of which you have so rapidly progressed. May your country still extend the hand of succor to the helpless exile, afford an asylum to the persecuted and a home to the oppressed—and thus inseparably connect her future destiny with the interests of universal humanity.

Citizens of the United States, and beloved countrymen—again, adieu! May Heaven pour its choicest blessings on your favored land, is the farewell prayer of

Your devoted and affectionate friend,
THEOBALD MATHEW.

☞ To supply an important omission in the foregoing Address, we republish the following:—

ADDRESS FROM THE PEOPLE OF IRELAND TO THEIR COUNTRYMEN AND COUNTRYWOMEN IN AMERICA.

DEAR FRIENDS:—You are at a great distance from your native land! A wide expanse of water separates you from the beloved country of your birth—from us and from the kindred whom you love, and who love you, and pray for your happiness and prosperity in the land of your adoption.

We regard America with feelings of admiration; we do not look upon her as a strange land, nor upon her people as aliens from our affections. The power of steam has brought us nearly together; it will increase the intercourse between us, so that the character of the Irish people and of the American people must in future be acted upon by the feelings and disposition of each.

The object of this address is to call your attention to the subject of SLAVERY IN AMERICA, that *foul blot* upon the noble institutions and the fair fame of your adopted country. But for this one stain, America would indeed be a land worthy your adoption; but she will never be the glorious country that her free Constitution designed her to be, *so long as her soil is polluted by the footprint of a single slave!*

Slavery is the most tremendous invasion of the natural, inalienable rights of man, and of some of the noblest gifts of God, 'life, liberty, and the pursuit of happiness.' What a spectacle does America present to the people of the earth! *A land of professing Christian republicans uniting their energies for the oppression and degradation of three millions of innocent human beings*, the children of one common Father, WHO SUFFER THE MOST GRIEVOUS WRONGS AND THE UTMOST DEGRADATION, for no crime of their ancestors or their own! SLAVERY IS A SIN AGAINST GOD AND MAN. *All who are not for it must be against it.* NONE CAN BE NEUTRAL. *We entreat you to take the part of justice, religion and liberty.*

It is in vain that American citizens attempt to conceal their own and their country's degradation under this withering curse. AMERICA IS CURSED BY SLAVERY! WE CALL UPON YOU TO UNITE WITH THE ABOLITIONISTS, and never to cease your efforts until perfect liberty be granted to every one of her inhabitants, the black man as well as the white man. We are all children of the same gracious God; all equally entitled to life, liberty, and the pursuit of happiness.

We are told that you possess great power, both moral and political, in America. We entreat you to exercise that power and that influence for the sake of humanity.

You will not witness the horrors of slavery in all the States of America. Thirteen of them are *Free*, and thirteen are *Slave States*. But in all, the pro-slavery feeling, though rapidly decreasing, is still strong. DO NOT UNITE WITH IT; on the contrary, OPPOSE IT BY ALL THE PEACEFUL MEANS IN YOUR POWER. JOIN WITH THE ABOLITIONISTS EVERY WHERE. THEY ARE THE ONLY CONSISTENT ADVOCATES OF LIBERTY. Tell every man that you do not understand liberty for the white man, *and slavery for the black man*: that you are for LIBERTY FOR ALL, of every color, creed and country.

The American citizen proudly points to the National Declaration of Independence, which declares that 'All mankind are born free and equal, and are alike entitled to life, liberty, and the pursuit of happiness.' Aid him to carry out this noble declaration, by obtaining freedom for the slave.

Irishmen and Irishwomen! *treat the colored people as your equals, as brethren.* By all your memories of Ireland, continue to love Liberty—hate Slavery—CLING BY THE ABOLITIONISTS,—and, in America, *you will do honor to the name of Ireland.*

[Signed by] DANIEL O'CONNELL,
THEOBALD MATHEW,
and ☞ SEVENTY THOUSAND £ other inhabitants of Ireland.

SOFT IRON.

We occasionally receive a newspaper, pamphlet, or document from brother May, of Syracuse. He seems always at work, and always aiming to do good. His principles, we are aware, shock many of our conservative brethren; and he occasionally introduces resolutions of censure into our Conventions, which are not remarkable for good taste. But we are impelled, by a sense of justice, to bear our testimony—required by nothing but our own feelings—to our conviction of his great usefulness in the sphere in which Providence has placed him. We know no man who has better managed to identify himself with the community in which he dwells; who exercises a larger and better ministerial influence over his congregation and city; who has better succeeded in making a home for principles in the mind of his people than brother May. His connection with the abolitionists has been a national blessing. He has tempered with the mildness of his spirit the acidity of their zeal, and secured an influence for religion in their counsels eminently serviceable to moderation and order. We do not feel competent to criticise such men as brother May, until we can compare our Christian labors more favorably with theirs. 'By their works ye shall know them.' If the moral courage, the personal disinterestedness, the faith in truth, the simplicity of conviction, which animates our brother at Syracuse, were more widely diffused, they would not assume such offensive prominency in him. It is the timidity, conservatism, and anxious regard to public opinion, which hold so many of us back, that throw into such bold relief the doings and sayings of men like May. The cure for such extravagance is *more of it.* The way to assuage such zeal is to make it universal. If the North and West for instance, were calmly united in opposition to the Fugitive Slave Law, there would be no fanaticism among us on the subject. If all the ministers were as faithful to their convictions as brother May, he would not be esteemed a zealot. We would ask those who are so much scandalized by his position, to estimate his labors; to see the extensive devotion he commands from loving hearts; to notice the freedom and manliness of his speech, the calmness and elevation of his temper and spirit; and then, if they can, to proceed to *pity* or *condemn* his course as a minister and a reformer. We cordially admire his energy and his temper, without any ability to imitate either. His best symbol is to be seen at the Novelty Works, where a piece of soft iron hoop is whirled with tremendous swiftness, and cuts off, at a blow, the thick iron pipe which is applied to it. How often will activity and softness combined overcome the resistance of the most hard and rigid substances when at rest! Let conservatism of every sort, adamantine in its sluggish texture, beware of such soft iron as brother May.—*N. Y. Christian Inquirer.*

From the National Era.

THE REIGN OF BLOOD.

The Richmond (Va.) *Dispatch*, speaking of the persons indicted for treason at Christiana and Syracuse, says—

'We hope the extreme penalty of the law, so apparent that it cannot be mistaken, will be put in force against the traitors, provided their guilt can be established. The body of the Southern people are loyal to the Union—they deprecate any and every circumstance or occurrence by which the bonds which hold it together may be relaxed. But they will not consent to live under it, if its laws may be set at defiance with impunity.'

The Washington *Republic*, a few weeks since, held similar language—it thought it would be a good thing to make an example of some of the abolition agitators. The *Journal of Commerce*, edited, we believe, by men affecting great piety and philanthropy, dwells with apparent relish upon the penalty of Treason—*hanging by the neck until dead*—and undertakes to show that Fries was far less deserving of punishment than the persons arrested at Syracuse and Christiana. We also learn from a private source, that leading Democratic politicians in Philadelphia calculate with certainty on hanging the Christiana offenders. There is some prospect, too, that the vampyres in New York may have their appetite for blood gratified, as the telegraph announces that twenty of the prominent, respectable citizens of Syracuse have been arrested for treason;—among them the Rev. Samuel J. May, and Charles A. Wheaton.

Fifty-seven cases of Treason! The gallows will not do the work rapidly enough for our merciful government. Let us have the guillotine at once.—In transferring to this land of piety and humanity the *Reign of Blood*, let us import their infernal instrumentalities. Our rulers are all athirst for the blood of respectable citizens; the more respectable the victims, the more signal the evidence of loyalty to the Slave Power. The worshippers of Moloch caused their own children to pass through the fire before their bloody god. 'The whole South are awaiting the result,' we are informed, 'WITH ANXIETY.' Fifty-seven American citizens dangling in the air with broken necks, will relieve their anxiety, and win the 'consent of the South to live under the Union.'

Down with the Traitors, Mr. President, while your hand is in. Such another opportunity may never again occur, for 'making an example of the fanatics,' as your tender-hearted organ suggests. Drag the editor from his desk, the preacher from the pulpit, the merchant from his counting-house. Giving information is treason; denunciation is treason; refusing to aid kidnappers is treason; freedom of the press, freedom of speech, is treason. The harvest is ripe, 'thrust in thy sickle;' gather the offenders, cast them into the wine-press; let them be trodden, till 'blood come out of the wine-press, even unto the horses' bridles.' Fifty-seven respectable American traitors! What a terrible rebellion to have yielded such fruits! The Government must have been in imminent danger! But where were the armies arrayed for its overthrow? Have we all been asleep? When did the President proclaim that an enemy was in the field? Has there been civil war, without the country knowing it? Has the price of stocks gone down? Has business been affected? Why, even the telegraph, with all its passion for wonders, has overlooked the fact that war has been levied against the United States, and enemies have appeared in martial array against the Government! Fifty-seven American citizens arrested for High Treason, and yet there has been no levying of war, no martial array, no attempt to overthrow or set at defiance the authority of the Government!

Fifty-seven American citizens indicted for High Treason—their execution *anxiously awaited* by 'the whole South;' some of them ministers of the Gospel, some Quakers, their worst offence, that of loving liberty too well. A short time since, a band of adventurers, consisting of Americans and Foreign Emigrants, some actuated by the love of plunder, some by a passion for adventure, some by a thirst for glory, some by devotion to liberty, left our shores in violation of the laws of the country, and in disregard of treaty obligations, attempted to overthrow a Government with which we were at peace. Forty were arested, tried summarily, found guilty, and executed; whereupon the press of our country sent forth a cry of horror, and the mob in New Orleans threatened the life of the Spanish Consul. Even the English journals denounced the act as inhuman: and yet there *was* a levying of war, with an avowed purpose to destroy the Government, and the persons executed were caught in the act. The Government trembling on the brink of ruin, under the desperation of fear, inflicted the extreme penalty of the law. But, fifty-seven American citizens, not guilty of levying war, not accused of appearing in martial array, not suspected of a design to overthrow the Government, are indicted for High Treason; and the officials of the Government, which should not be guilty of the outrageous folly of pretending that it has ever been in the slightest danger, are proceeding, not under the impulse of sudden fear, but with cold calculation, slowly and artfully, to secure their conviction, 'the whole South,' as we are informed, 'awaiting with anxiety,' the infliction of the extreme penalty of the law—'DEATH BY HANGING.'

Fifty-seven American citizens to be hung in a time of profound peace and security, for having been engaged in a riot! And yet the scoundrels who are urging on this wholesale butchery have the audacity to arraign the Spanish Government as a prodigy of cruelty—a Government, which, the moment it was relieved from the apprehension of danger to its existence, pardoned some of the numerous invaders who had fallen into its hands, and suspended the penalty of death as to all the rest.

Now, what is it that is urging the country to this abyss of baseness and wickedness? The devilish demagoguism which is prostrating Northern independence before the Slave Power, to win its favor and all ance. Your Buchanans and Websters, your Pennsylvanians and Republicans, are willing to pay any price, even the price of blood, for votes at the next Presidential election. Fifty-seven American citizens strangled, would be a cheap price in their judgment for the infinite privilege of distributing and enjoying the spoils of office.

Now, we tell all bloody-minded demagogues, you dare not execute these citizens whom you have arraigned on the charge of High Treason. Should you really be able to accomplish such a miracle of infamy, you will arouse a storm which will whelm you and your aiders and abettors in ruin. Hang men for constructive High Treason, and you will have civil war, unless American citizens are bastard sons of 1776. Rebellion against the enforcement of such a doctrine would be necessary to prevent the Revolution of '76 from becoming a failure. Reactionism may triumph in France; not in America. The villains who would subvert Liberty in this country in the name of Law, are themselves the Traitors, and if they push their policy to its legitimate result, will meet the fate of Traitors.

☞ It is seldom that we are enabled to copy from the *Era* so terse and strong an article as the above.

☞ Great curiosity has been felt to see the reply of the Austrian Minister to Webster's famous electioneering dispatch about the agent sent to Hungary. It appears to have been sent as long ago as the 4th of July, but Webster has not been in any hurry to publish it. We give below a translation of this remarkable document:—

From the Austrian Gazette of Sept. 15.

REPLY

Of the Chevalier Hulsemann, Austrian Charge des Affaires at the Court of Washington, to his Excellency, Daniel Webster, Secretary of State of the United States of America.

AUSTRIAN LEGATION, July 4, 1851.

The undersigned, Charge des Affaires of his Majesty, the Emperor of Austria, having submitted to the Emperor your Excellency's dispatch, bearing date Dec. 21, 1850, has been instructed to make the following reply:

The conduct of the United States, of which the undersigned had heretofore complained, in sending an agent to Hungary to open a communication with the rebels there in arms then against his Majesty the Emperor, appears to be justified in the said dispatch on the ground, that the United States are the 'representation of purely popular principles of government,' principles on which the governments of those States are 'themselves wholly founded'; whence a just and rightful sympathy on the part of the people and government of the United States, on behalf of all movements, wherever and by whomsoever made in behalf of liberty and equality.

Whether, if such truly were the foundation of the American government, it would justify the course of conduct of which the Emperor complains, it is not necessary now to inquire, since this assumption, on the part of the American governments, 'to be wholly founded upon,' and 'to be the representatives of purely popular principles of government,' does not seem to the Emperor to rest on any sufficient foundation.

Your Excellency can hardly fail to be aware, that in two of the United States, to wit, South Carolina and Mississippi, the majority of the inhabitants are kept in a state of degrading personal servitude, with a total prohibition of political and social right, utterly unknown in any portion of the Austrian dominions; that in fourteen out of the thirty-one States, the same is the case with a very large portion of the native-born inhabitants; that even those States in which this system does not exist, are pledged to support it in the others; for which purpose the general government is the instrument and agent; a function, without the perpetual discharge of which, as no one knows better than your Excellency, especially in the scrupulous return of all refugees from servitude, the Union could not continue to exist.

Your Excellency has been pleased to quote the Layback Circular of May, 1841, as if to illustrate some marked distinction between the principles of the Austrian and the American governments. The following is the passage quoted:—

'Useful and necessary changes in legislation and administration ought only to emanate from the free will and intelligent conviction of those whom God has rendered responsible for power. All that deviates from this level leads to disorder, commotions and evils far more insufferable than those which they pretend to remedy.' And can your Excellency say that there is any doctrine, here laid down, not perfectly consistent with the principles and practice of the American governments? Does your Excellency admit any right, on the part of the slaves, that is to say, the large majority of the native population of South Carolina, to rise against and to overturn the rule of their white masters? Is not the government of the United States pledged to interfere to put down any such insurrection? Do not the slaveholders of South Carolina and of the other States claim to hold their power directly from God, and to be responsible to him alone for its exercise? And do they not rely on the Bible to prove it? The undersigned begs leave to entertain the opinion, and he boldly appeals to the civilized world for the justice of it, that the right of the Emperor of Austria to decide alone and exclusively upon the political changes necessary and proper to be made in Hungary, is at least as good as the title of a hundred thousand American slaveholders to keep in sole dependence upon their will and pleasure, upwards of three millions of their fellow-countrymen, while they reduce the remaining twenty millions of nominal freemen to the hardly more enviable condition of slave-drivers and slave-hunters.

As to the exercise of this power, claimed in both cases to be of divine origin, the Emperor of Austria has not yet found it necessary to prohibit, under severe penalties, the teaching any portion of his subjects, to read and write. On the other hand, all Austrian parents are required by law to send their children to school, to be instructed in these necessary accomplishments.

The Emperor of Austria is no enemy to popular right. He reigns over the people of Austria for their good, not for his own. He is willing to receive light in the discharge of his august duties from every quarter. But he does not look for information 'on the great ideas of responsibility and purely popular principles of government,' to the representatives of an aristocracy of slaveholders, very similar in one respect to that insurgent aristocracy lately suppressed in Hungary, that of preaching democracy with their tongues, while their whole lives consist in the daily exercise over their fellow-men of arbitrary power in the most repugnant of forms.

But, although the Emperor cannot in anywise admit the pretensions of the United States to be 'the representatives of purely popular principles of government,' he has no objection that the relations of the two governments should stand upon that basis of mutual interference with the internal concerns of each other, on which the American government seems disposed to place it. In common with the rest of Christendom, he has long regarded with hearty commiseration, the degraded servitude, as it seems to him, disgraceful to Christianity, in which so large a portion of the common people are kept; and he cannot doubt that the uprising, before long, of some black Kossuth, will furnish him with an opportunity of carrying these new principles laid down by the American government into practice, and thereby serving the cause of human happiness, ever dear to the Emperor's heart.

Having thus communicated the sentiments of his Majesty on your late despatch, I embrace this opportunity to renew to your Excellency assurances of my high consideration.

HULSEMANN.

To his Excellency, Daniel Webster, Secretary of State of the United States.

☞ The law prohibiting negroes and mulattoes from coming into and residing in Oregon has been decided to be Constitutional and valid, by Chief Justice Nelson, of that Territory, in a case brought before him recently. The defendant (colored) was directed to leave the Territory within thirty days from the date of the decree. This decision is another 'base bowing of the knee' to the Slave Power.

BOLDING A FREE MAN.

John M. Bolding, the alleged fugitive, who was remanded to South Carolina Slavery by Commissioner Nelson on the 20th of August last, because one-twentieth of his blood was African, has just returned to this city.

It will be recollected by those who took an interest in this matter, that his friends first agreed with the claimant to pay $1,750 for him in New York. This was agreed to, but several high bloods from the South interfered, and insisted that he must go back to South Carolina. The claimant then revoked his agreement, and resolved to take him back. However, on being remonstrated with by his counsel George Wood, and earnestly appealed to by the friends of Bolding and his wife, the slaveholder finally agreed with Bolding's counsel that he would go to trial, prove his title, give the slave's counsel an opportunity to raise all legal questions and present any points of defence, and if he was entitled to the slave, he would then take the $1,750, as before he had offered. This proposition was accepted. The parties went to trial: Bolding was held to be the claimant's slave. His friends then bestirred themselves to raise the amount, but when nearly completed, they were astonished to learn that the Southern outsiders had again overruled Anderson, and he revoked that agreement, insisting that the defence had been protracted and irritating, and that the man must go back at all events. A large share of the amount contributed had been given on condition that he should not be taken back. However, such was the sympathy for the wife and her friends, that the last exaction was submitted to, and his friends agreed to pay the $1,750, on the slave's being returned safe to New York. Bolding was started for the boat, he and his friends cheered with the expectation that he would soon be returned a free man. But to their and his still greater surprise, he and they were informed, just as the boat was to leave, that $250 must be added for the expense of taking him to South Carolina and back!! This was deemed an outrage on the generosity of Bolding's friends; and the sorrowful fellow left the wharf, shaking hands with his wife's brother, silent and in tears at learning the new difficulties in the way of his purchase. He was told that he must not expect too much, that it was doubtful whether even half the $1,750 would be paid on these humiliating terms, much less the additional $250 be raised. It was under these painful apprehensions that Bolding left for the cotton fields of Carolina, while his wife, feeling no doubt as *most* wives would, returned to her desolate home in Poughkeepsie.

The generous friends of the remanded fugitive again rallied, and before Friday noon of that week, the $2,000 were raised. The master (who still remained in New York,) was notified, and by his order, the U. S. Marshal telegraphed the Deputy having Bolding in charge, to bring him back at once. But the Deputy found himself quite in other hands on his arrival at Columbia. The authorities, or rather the mob interfered, took Bolding to the watch or guard-house, locked him up, cutting off all communication between him and his friends, and between him and his own master. He was kept thus confined from the 2d September till 21st October. The Deputy returned without him; and what is a little remarkable, and calls for explanation, is, that that Deputy, a Northern man, with a Northern heart, and Northern feeling, as he surely might be *supposed* to have, could leave Bolding there in prison, without informing him of the telegraphic dispatch announcing the $2,000, and the order of his master to have him returned; but, instead thereof, taking a cold leave of him through the grates, with the cool and comforting exhortation of, '*John, now behave yourself, and go to work*,' just as though John had *not* behaved himself precisely as that Deputy would have behaved *himself*, had *he* worked 24 years for his victuals and clothes, been sold three times, occasionally whipped, and at last seized and dragged 1,500 miles from wife and friends, for the crime of having been born of a stolen mother.

But to our narrative. After several weeks' delay, the master returned to Columbia; but *his* masters interfered, and would not allow him to have an interview alone with his *own* slave. He stole one, at length, in the absence of the keeper, caught John's ear, told him to keep up courage—the money was raised, his friends were firm; that he had a letter from his wife for him, but dared not then give it to him.

In a few days, however, under pretence of sending him to Georgia or Tennessee, he effected the release of Bolding, sent him to Augusta, Georgia, thence to Nashville, Louisville, Cincinnati, and New York.

The extortionate price of $2000 has been paid, the papers executed, and Bolding has gone to Poughkeepsie, he and his rejoicing wife imploring blessings on the heads of all who have aided in his return to freedom.

Is it to be wondered at, that a law which could so use an innocent man as this law has used John Bolding, should have received but one vote of the 34 members of Congress from the State of New York? And is it a wonder that that one man was strung up between the heavens and the earth by his constituents at the next election? And is it any wonder that even the cotton-man of *The Express* quailed and dodged the vote for such a law? And is every man to be proscribed from office, who thinks this law could be, or should be, so modified as to allow a man like Bolding to have a trial by twelve of his peers, and right of appeal from an erroneous decision?—*New York Tribune.*

OUR GLORIOUS UNION.

THE GRAYSON COUNTY (VA.,) EXCITEMENT.—The people of Grayson county, Virginia, have held a public meeting, and offered a reward of $1000 for the apprehension of Jarvis C. Bacon, of Ashtabula, Ohio, against whom they make the following charge, in the preamble to their resolutions:

'Whereas, There is evidence that the said Jarvis C. Bacon was an abolitionist, and an emissary of a body of fanatics, knaves and traitors, styled 'The American and Foreign Anti-Slavery Society,' and has been engaged in disseminating the abominable and pernicious doctrines of that association in this community; and

Whereas, There is also satisfactory evidence that the said Bacon instigated and seduced four slaves—two of them the property of Mr. John Reeves, of this county, and the others the property of Geo. R. Cox, of the neighboring county, Ashe, in the State of North Carolina—to abscond from their masters, and to resist unto death all attempts to recapture them; in consequence of which instigation and advice, the said slaves did abscond, and did make resistance to an attempt to retake them, in which resistance they murdered Samuel Bartlett, an estimable citizen of this county, and most grievously wounded Cyrus Wilcox, John Clement, Alfred Bartlett, and Wm. B. Hale, other citizens of this county; and

Whereas, Three of the slaves, to wit, Simon, Lewis, and Jack, have this day been condemned to death by the Court of this county for the offences committed by them in their said resistance; and

Whereas, The said Bacon has made his escape from Grayson county, and it is feared from Virginia; it is, therefore,

Resolved, That in the opinion of this meeting, and in the eye of a just God, that the said Jarvis C. Bacon is the murderer as well of the said Samuel Bartlett as of the said three unfortunate and deluded negroes, Simon, Lewis and Jack.'

Resolutions were also adopted by the meeting against purchasing 'any goods, wares or merchandise in any non-slaveholding States, till we have the clearest evidence that the people of those States intend to respect and regard the just, legal and constitutional rights of the people of the Southern States, in and to their slave property.'

A 'lame and impotent conclusion,' truly. If Jarvis C. Bacon is all that is alleged, it will neither punish the man, nor tend to cure the evils complained of, to refrain from purchasing 'any goods, wares or merchandise, in the non-slaveholding States.' A silly individual once bit his own nose off, it is said.

The slaveholders have committed outrages upon Northern men:—if we should therefore *Resolve* not to wear *cotton* shirts, we should only act as absurdly as the people of Grayson county.—*Buffalo Express.*

☞ Miss LUCY STONE attracted a full audience to the Town Hall on Sunday evening. She lectured her hearers soundly for not favoring her with their presence during the day as well as in the evening. She did not appear to entertain a very exalted opinion of the political parties of the day; she showed some little favor, however, toward the Free Soilers, less to the Democrats, least of all to the Whigs. But she did not seem to rouse the ire of any of them. Her remarks were received with entire good humor, and she was listened to with much attention. She spoke rapidly, and with little apparent fatigue, for more than two hours, and produced quite a favorable impression of her ability as a public lecturer.—*Hingham Journal.*

From the Ohio A. S. Bugle.

KOSSUTH—WHAT NOW?

'The New York Herald's Washington correspondent says, that communications have been received in that city calculated to dampen the enthusiasm in behalf of Kossuth.

Have the toadies, who hoped to make capital out of his glorification, found him impracticable? Have they found that his love for freedom is not like their own, a sham—and that he is, in good faith, the friend of *universal* freedom? For the honor of the race, we hope so. Of this we are sure, he could not commit a more damning crime in the esteem of this Government and nation, than really to be what these men have represented him. Let him only in *words* advocate in America, the principles he vindicated by the *sword* in Hungary, and Fillmore and Webster would hang him for a traitor in Washington with as good will as would the Emperor and Haynau in Austria.

We do hope he may not visit our country, under the circumstances proposed. We have too sincere a love for our country to desire to witness the exhibitions of bald hypocrisy which our people propose to make on the occasion. We have too sincere a regard for the principles of Kossuth, to be willing that our American tyrants should the better be enabled to crush them, by heaping honors upon his head. This, and this only, is their object. We would not have the terrible guilt of this nation increased by corrupting the heart of this warrior for freedom. With deliberate intent, Fillmore and Webster, and Clay, and Cass, and Buchanan, and others, have reached across the Atlantic, and would seize the heart of the hero, now purified by his afflictions, and glowing with the pure love of freedom—they would corrupt it with their own fiendish principles, and thus prepare it for another offering to their Moloch.

If Kossuth comes as they propose, it will be almost a miracle if they fail of success. In saying this, we offer no disparagement to the Magyar. We honor him, for we believe him to be the friend of liberty, and therefore the friend of man. The spirit of his communications to his country, to the Turks, and to our countrymen, we have admired. His address to the citizens of the United States recently published, combines the facts of the Magyar struggle, with thrilling interest, and evinces a mind not limited by sectarian ties or caste. But, notwithstanding this, we cannot but fear that the language which Henry W. Beecher puts in the mouths of his revered Doctors, will prove prophetic; that if he comes among us, and receives our adulations, he will conclude 'that circumstances alter cases; that 'he will be changed from a Magyar to an American patriot.'

No efforts will be left untried to effect this. Misrepresentation of every form will be employed. Slave breeders and overseers will be the loudest champions for freedom, and the most terrible denouncers of tyrants. The penurious wretches who starve their own nurses, and broil the unclothed backs of their own daughters in the cotton field, will extend to him a princely hospitality! Not only will individuals do this—the government will also pretend to be the friend of the fugitive from slavery. It sends its noble steam-ship to meet him in his flight, and speed him to a place of safety. While Drayton and Sayres are perishing by inches in their dungeon, and the forty heroic fugitives who freighted the Pearl, have already sunk to the grave under their authority, or are held in a slavery which compels them to look and long for the grave as their only friend and deliverer.

Alas! how many are the mighty that have fallen before this 'deceivableness of unrighteousness'—the corrupting influence of American Slavery! The whole church, despite the sternness of its puritan ancestry, lies passive within the embrace of the charmer. Our heroes and statesmen, men of science and of letters, obsequiously do its bidding—and whosoever would depart from it maketh himself a prey. The whole world abroad bows before its influence. The most distinguished champions of freedom beyond the waters are smitten with silence in its presence, or worse, number themselves with the enemies of the slave, when they stand before his oppressors and tormentors.

Who—we ask it with sorrow and with shame—who, of all the champions of European freedom, whether exiles or voluntary emigrants, or visitors, *has ever stood upon our shores the friend of the Slave?* Alas! among them all there is *but one*, GEORGE THOMPSON. He of all the multitudes, who, being abolitionists or revolutionists at home—when standing in the presence of this guilty nation, has dared to rebuke its sin. Would that Kossuth might take the noble stand beside him! The honors he has already won by his statesmanship and sword will be the envy of multitudes. But coming among us, as he does at this crisis, he has a chance to secure himself laurels that can never wither. He will inevitably win them, if he be hero enough to brave the terrors of American tyrants, as he has the less execrable, because less hypocritical ones of Europe.

From the Anti-Slavery Bugle.

LETTER FROM PARKER PILLSBURY.

JEFFERSON, O., Nov. 1, 1851.

DEAR MARIUS: Our cause is still marked by incidents of a most interesting and encouraging character. At New Lyme, we held meetings which brought together the forces of that strong hold of Freedom, as in times past. The strength and zeal of many were renewed, so that they accompanied us to Rome and Andover, in mud, rain and, dark evenings, thus greatly comforting and cheering our hearts.

When we reached Andover, we found a good congregation, standing outside the meeting-house. Its closely locked doors seemed to be scowling and making up mouths at us, as if in mockery, that we should dare to ask to be admitted on a mission, such as ours. Usually, they are not very squeamish, we were told, as to the kind of company admitted. The minister, whose name is Chamberlain, had just warned his charge to beware of us, because Stephen S. Foster, who, he said, was once a *sound, orthodox divine*, had left the pulpit, and gathered, baptized, and given the sacrament to a church of cats and dogs!! We were not told from what text this most veracious sermon, on so sublime a topic, was preached, or whether any conversions followed. Mr. Foster will be surprised, however, to hear that he was ever a minister, as the church use the word, but that is of no consequence. As to his church of dogs, since slave-hunting has become a part of the means of grace and salvation, perhaps dogs, if they will stoop to such fellowship and communion, may be a most desirable addition to 'the household of faith.' St. Zachary Taylor, whose praise is in most of the churches, was glad of such auxiliaries in his Seminole Hunt and Slaughter, and Mr. Foster may, therefore, be doing a more millennial work than his frightened brother Chamberlain supposes.

In the evening, we had a full house, and a discussion with the Freewill-Baptist Minister kept the meeting, without the least sign of impatience, until eleven o'clock. It was manly and honorable in this minister, to come and hear from our own mouths what our doctrines are, and we respected him greatly for so doing. The cowardly, sneaking policy of the other minister, in keeping away, after what he had said and done, we treated as it deserved. We differed heaven wide with the other clergyman, but still he exhibited a kindly spirit throughout, and made as good and able a defence of his position, as we have heard during the campaign. He took the ground *that we, by living in the country, and under the government, were just as guilty of supporting slavery, as were those who vote, or who join the Methodist Church, and commune with slaveholders.* He was told that this would not relieve him from his difficulty; because our doing wrong could not make him right—since two sinners, no matter how great, never made either one a saint.

And again, we asked if we had helped make a government, which held all persons accountable for its infamous deeds, solely because God had given them birth within its jurisdiction, and that too, after they had conscientiously refused to vote in it, or take its offices, its honors, or emoluments. We appealed to him if a government like that, ought not to be shivered into invisible fragments, even were there no slavery.

But he said, 'you voluntarily pay taxes and tariffs.' We told him never, *voluntarily*. But you and others have fixed up a government, taxing yourselves and every body else, to carry on your designs, and then come and demand of us, *our money, or our lives*, in support of your government. If we resist, you have the army and navy of the nation to compel us; to shoot us dead even, if we wont let you pick our pockets without. And now, after thus robbing us, and using your plundered money to carry on slavery, and wars for slavery, you have the audacity to taunt us with supporting it, and of being as bad as you are who make the laws of which we and the slaves are but the victims. We told him it must take the politician and priest united in one and the same man, to argue thus. Who else could do it?

But still he said, 'you ought not to pay.' We asked him if he meant to say it was just as bad, *just as wicked*, for us to be robbed, as it was for him to rob us. If we were in a Court of justice, and he a Judge or Juror, would he decide that the robber and the robbed were alike guilty, and should be both hung on the same gallows?

His answer was, 'but you ought to clear out of the country.' We asked him if he would as a Judge or juryman say to the robbed on the highway, you ought to clear out of the highway, and keep out. You are supporting robbery if you don't, and ought to be hung, just as much as the robber.

He admitted to us in the outset, *our natural and inalienable right to live anywhere on the earth*, and then involved himself in all these absurdities, to the wonder of many, and the amusement of others, who had eyes to see, or mind enough to hold and put together, two simple and plain propositions.

He probably will not soon again be found in such an encounter. Still, this defence was all the case admits of, and he conducted himself throughout, in a manly manner. We honored him for thus fairly meeting us face to face, as much as we despised his Congregational brother's course, who so meanly and cowardly attacked us behind our backs, and then skulked from our gaze, as a thief scampers from the sight of an officer.

Yesterday, afternoon and evening, we held meetings in a rather commodious school-house in Dorset. A very new town, with only about forty voters, and yet already haunted with EIGHT different religious sects, loathsome as carrion birds, hungry and hateful as hyenas. On this occasion, they seemed to have united with political Hunkerism, now writhing like a broken-backed serpent, under its defeat at the late election, to oppose and harm us.

When we reached the school-house, we found it bolted and barred against us, like a military fortress, and all the windows spiked down with huge nails, two or three driven into every one. However, with the leave of the Directors, it was forced, and we held our meetings.

While we were absent, between afternoon and evening, the religion and politics of the town entered, and held one of their *Love Feasts*, in honor of their God. By the aid of an *outhouse vault* near by, they contrived to cushion over all the seats in the room, *with an upholstery peculiarly their own*—the odor of which was, no doubt, *sweet incense in the nostrils of the deity they adore*; and an offering worthy of both the god and the worshippers. As it was their mode of worship, and in this country full religious toleration is allowed, of course we made no complaint. If their deity demands such sacraments, and if they are willing to crawl down into a vault to procure the means of celebrating such sacraments, why should we concern ourselves in the matter? Men choose their own gods, and worship according to their own taste.

Some curious kind of people wondered how the deacons, who had the preparation to make, relished their devout work. But that was nothing to us. In fifteen minutes, (thanks to anti-slavery zeal and determination,) the house was again ready, and on our meeting sped, with irresistible power. Sojourner Truth led off in words that scathed like the very lightnings—Jo ephine Griffin followed—I added my tribute, and James Walker brought up the rear. We procured six subscribers for *The Bugle*, some of them the best people of the town. The congregation voted by acclamation, *to sustain free speech and free discussion*, and importuned us to visit them again as soon as possible. Old friends were greatly strengthened and confirmed, and new ones were added to their number. Methodism made manifest on the seats of the school-house, as I have described, and the other spirits, political and religious, being so fully revealed, all helped us. And Dorset will yet be heard from, as one of the fortresses of Freedom.

Yours in hurry and fatigue,

PARKER PILLSBURY.

From the Anti-Slavery Bugle.

MR. PILLSBURY, AND HIS LABORS IN THE WEST.

Mr. Pillsbury left Salem on Saturday last, expecting to spend a week in Ashtabula county, and to proceed from there home. Much of the time since his arrival in the State, he has been laboring under severe indisposition, which rendered his labors exceedingly oppressive to himself, however valuable they have been to us. He has, notwithstanding, performed a great amount of labor, in speaking, writing, and travelling. His mission west of the Cuyahoga has been represented to us, on all hands, as having been eminently successful, and many of his public efforts as of unsurpassed power.

Mr. Pillsbury's decided character leaves its impress, wherever he goes. The Church, we know, holds his name in abhorrence, because he worships not their Moloch. Whigs and Democrats detest him, because he exposes their heartlessness and corruption—and, we are sorry to add, that to our Free Soil brethren, and to some of the best among them, he has become as an enemy, because he has told them the truth.

In our estimation, that man most effectually serves the cause of freedom, who most faithfully and effectually exposes the false position of its friends. It might be more agreeable to these friends, that we should altogether hold our peace, and because their desires are for emancipation, permit their efforts to be at least indirectly for slavery. Could they, with their present intelligence, know that their own wives and children were now tenants of the plantation, cabin and the victims of all the untold and unimagined curses that cluster around it; think you they would be satisfied with what the Free Soil party is now doing for their redemption? Would it be to them so great a matter to denounce the Union, and repudiate the Government which held them the victim of the wrong? Ah! no. Then would *they* abhor, renounce, and expose those inadequate remedies. They would justly abhor them; because they diverted the public sympathy—because they who were at heart their friends, were by them rendered inefficient—and satisfied themselves with half-way measures, at the expense of those which might eventuate in their release. Mr. Pillsbury so views it. And so viewing it, he uses a measure of that fidelity which would be used by those he represents, had they his intelligence and position for influence. Using this fidelity, the Church sees nothing in it but blank atheism, and a desire to subvert the Church, and with it all virtue and goodness. Whigs and Democrats see in him who exercises fidelity towards *them*, only a blood-thirsty anarchist; and Free Soilers, for the like causes, look upon him in much the same light.

Now, much as we esteem many of these friends, much as we know Mr. Pillsbury would esteem them personally, could he thus know them, (and the regard we are sure would be mutual,) we are rejoiced, and the slave may rejoice, that Mr. Pillbury's regard to his good name is not sacrificed to his convictions of truth and duty. We know no reason why men of generous hearts, and more than ordinarily clear perceptions of the truth, should, on this account, be tolerated in unrebuked error. And yet this is the reason, on account of which we are asked to be silent: 'They are anti-slavery, as well as we are. Why should we not, then, be at peace, covering up in silence our differences of opinion and measures, whatever may be our estimate of their influences?' The character of the men of whom we speak, standing, as they do, in advance of the mass of the nation, is the ground of our hope, and the occasion of the attention bestowed upon the Free Soil party,—a party in principle and action by no means up to the moral convictions of many who sustain it. If that party shall ever reverse its past history, and, instead of descending to slower, advance to higher positions; or, the party being lost, if individuals shall advance and be saved, it will be, in no small measure, owing to the fidelity of those with whom they are now outraged.

THE UNION SAFETY COMMITTEE. The Union Safety Committee is an organization in New York, consisting mostly of pro-slavery merchants, who are looking out for Southern trade. Its professed object is to suppress all agitation upon the subject of slavery; but it has been the source of a great portion of the agitation on that subject within the last year. It has kept the topic steadily before the public by its disgusting toadyism towards every Hunker politician who chanced to visit New York. Webster, Cass, Dickinson, Douglas, Clay—all these men had to be dinnered or suppered, and the speeches, made on these occasions, revived and re-opened the agitation which these Union patriots profess to deprecate. In fine, the Union Safety Committee is an unmitigated humbug and nuisance, which ought to be got rid of and put under the ground.—*Lowell American.*

The Liberator.

No Union with Slaveholders!

BOSTON, NOV. 21, 1851.

THE PRESIDENCY.

On Tuesday next, the besotted admirers and profligate supporters of DANIEL WEBSTER, the American Iscariot, are to convene in Faneuil Hall, for the purpose of nominating him as the most suitable man in the nation to succeed MILLARD FILLMORE, as President of the United States. We are inclined to think that the estimate in which they hold him is merited; for as this nation is unequalled for its apostacy from principle, and as no living man has been so treacherous to the cause of liberty as the aforesaid DANIEL WEBSTER, it follows that no one is so well qualified to represent the nation as himself, 'the chief of sinners.'

But it is enough to raise a blush on the cheek of every true patriot, to think of the moral degeneracy which such a convocation is to exhibit to the world on the soil of the Pilgrim Fathers. It is said of those who worship idols of their own workmanship, that they that make the idols are like unto them; so it is not unjust to conclude, that they who are for elevating Mr. WEBSTER to the Presidency are no better, in fact, than himself. Not that every one of them is given to equal ebriety or to equal licentiousness; but, in endorsing and glorifying him, they demonstrate that their moral insensibility is as great as his own. It is idle to attempt to extenuate their conduct; they are acting intelligently, and must be held responsible at the tribunal of justice.

They know that he is a parasite to the Slave Power; that, as it respects the enslavement of three millions of people, though colored like himself, he expresses no regret and manifests no shame—and for their deliverance has yet to make the first effort, to utter his first appeal; that, towards all those who are endeavoring to make their escape from the hell of Southern slavery, he is as merciless as a Cuban bloodhound; that he has avowed himself hostile even to the discussion of slavery, and declared, in a menacing manner, that such discussion must be suppressed; that he is for eternizing the Fugitive Slave Law, without modification, just as it is, and executing it to the letter; that his course meets the hearty approval of the Southern kidnappers, and all that is riotous and rowdyish at the North; and that his private life will not bear examination. Notwithstanding these undeniable facts, they declare that he stands incomparably the highest in their estimation—is the man of their choice to take the helm of government—and when he speaks, they affirm it to be 'the voice of a god, and not of a man.' This shows who and what they are, individually and collectively. 'Birds of a feather flock together'—and a cage of unclean birds will Faneuil Hall be, on Tuesday next, which will require such a lustration by the Spirit of Liberty as the Augean stable received at the hands of Hercules.

On the score of availability, the nomination of Mr. WEBSTER for the Presidency, by his retainers in Faneuil Hall, will be a farce. In the first place, the Whig party (even if it were united upon him) is in a hopeless minority in this country. At the present time, there is scarcely a Whig State in the land. The Democratic party is, in all human probability, sure of victory in the ensuing Presidential campaign. Its loyalty to the Slave Power is not to be exceeded by any thing that the Whig party can do; it has always been the 'natural ally of slavery'; its leaders are not to be outstripped in any race for Southern support and co-operation. But, aside from this, there is no indication, as yet, that Mr. WEBSTER stands any chance of being the nominee of the Whig party of the country. True, he is profusely complimented, North and South, for his treachery to the cause of freedom; but where is the evidence that either the North or the South intends to stand by him for the Presidency? As for the South, rely upon it, though they love the treason, they despise the traitor. He will get no votes in that quarter. We have yet to learn that there is a single Whig paper, in all the slave States, that advocates his election to the office of the Chief Magistracy. What State at the North can he hope to carry? Massachusetts will assuredly put her veto upon his nomination; and where else can he look for success?

OUR CORRESPONDENTS.

It will be seen, by its date, that the letter our attentive London correspondent, EDWARD SEARCH, (see last page,) has been somewhat delayed in its publication, but it has not thereby lost any of its interest. To 'E. S.' we would again offer our grateful acknowledgments for his epistolary favors. He is one of the most enlightened, strong-minded, and whole-souled reformers in all Europe, and his home near London is the resort of the most distinguished of this class, as they successively visit London. We long to see and embrace him.

We have just received a letter from him, giving an interesting account of the arrival and reception of KOSSUTH in England, which we are obliged to defer till next week. It seems that the Hungarian patriot was to leave England on the 14th inst., for the United States, in the American steamer Washington, and his arrival may therefore be expected, in all probability, next week. His coming makes us tremble for his fidelity to the cause of freedom, in this country. He ought to declare, as did O'CONNELL, that while America is cursed by the footprints of a slave, he will never tread upon our blood-stained soil. It will be next to a miracle, if he is not made to do homage to the Slave Power, in some form or other.

'M. V. B. B.' may expect to see the first portion of his Essay on Slavery in our next number.

The well-written communication of 'W. J. W.,' and that of 'W. S. A.,' touching the point, whether slaves owe allegiance to government, are on file for a prompt insertion.

The letter of JOSEPH BARKER, now of Ohio, (formerly one of the most intrepid and radical of English reformers,) will be perused with great satisfaction by the readers of the *Liberator*, on both sides of the Atlantic. We rejoice to learn that he is to be in Boston Christmas week; there are very many desirous of forming a personal acquaintance with him.

RESCUE OF SHADRACH.

We find in the *Bee*, the following letter from Robert Morris, Esq., the colored lawyer, who was tried and acquitted for the Rescue of Shadrach:—

To the Editor of the Boston Bee:—In a paragraph in your paper this morning, it is assumed that I am guilty of the offence for which I have been tried and acquitted. When it is remembered, that at the beginning of my trial, the jury was carefully purged of all persons who might be supposed to have any undue bias in my favor; that my character as a peaceable and orderly citizen was favorably attested by witnesses of the highest standing of all parties, and that the jury (all strangers to me) found my case so clear, that immediately on their retiring, they stood eleven to one in my favor, I think I have now a right to stand clear in the judgment of this community, and cannot but think it ungenerous in the conductors of an influential paper still to hold up to public odium a young man whose good name and honest toil are the only reliance of himself and his family.

ROBERT MORRIS.

☞ We are sorry, for two reasons, to see this note—first, that Mr. Morris should have deemed it necessary to notice the contemptible slang of so scurrilous a sheet as the Boston *Bee*; and, secondly, that he should seem to shrink from the glorious imputation of having assisted in the rescue of Shadrach, as though the deed were one that ought to tarnish the character of any one who participated in it. He cannot mean this, but his note admits of this interpretation, in which he deprecates being held up to 'public odium.'

ANTI-SLAVERY IN MAINE.

BUXTON, Me., Nov. 10, 1851.

DEAR MR. GARRISON:

I have been in this vicinity a week, or so, endeavoring to awaken an interest in the anti-slavery cause. I spoke at Biddeford some days ago, and was invited by Elder Witham, of the Free Will Baptist Church, to visit Lyman, and hold some meetings there. I did so, and found the people most willing to listen; and could we send lecturers through this region, there would be no difficulty in getting up any amount of interest in the cause of the slave. The Free Will Baptist denomination have, I understand, refused, as a sect, to fellowship the man-thief, and therefore there exists in that denomination some degree of anti-slavery feeling. But they will yet receive as Christians the members of the churches of other denominations who *do* fellowship the man-thief, and therefore have not entirely cut off their connection with slaveholding. Still, I found much sympathy existing among them, and a candor which is highly encouraging. While at Lyman, I was invited to speak also in the Congregational church there, which is under the care of Rev. Mr. Loring; and I accepted the invitation. I speak of this opening of the churches, however, not because I look for or even expect the churches of the land to take high ground on the subject of freedom. Sectarianism has placed its curse upon humanity, and its devotees will never be won back from the love of sect and form to the simple truths of humanity, and the practice of pure Christianity. We appeal successfully to something *better* than the Church—to the broad world around us—to the PEOPLE, whose hearts are not yet dead to the cry of the suffering slave, and who, not being trammelled by the fetters of creed and sect, cannot find in the promptings of nature, or in the religion of Jesus, any endorsement of that system of robbery, wrong and murder, which is defended by the great mass of the ministers and professing Christians of this country. I speak of the fact, that the doors of some churches are open to the pleaders of the slave's cause, only that by it we *may mark the progress of our cause*, for the professed church of God *never* moves on in the work of humanity till the cause of humanity is getting *popular with the world around them*; and when the church doors open to us, it is because the 'outside barbarians,' the 'poor unconverted souls' of the world, are getting ahead of the Church in the practice of love toward God and man.

At Lyman, I received much kindness and assistance from the worthy Elder above named, and also from Dea. J. H. Roberts, and Messrs. Emmons and Tibbets. I did not know but that I should be obliged to lay my bones in Lyman. I could not get a horse any where with which to get out of town. All the horses were colts, and had been hard worked, and could not travel. One man said that he had a good horse, but he would sooner kick the abolition lecturer than let him have him. This is the only unkindness I have received here. I did not know but I should be obliged to wait till some of the 'colts' grew up and came to years of discretion, before I should get off; but, at last, the Congregational minister (Mr. Loring) very kindly gave me a ride to Buxton.

At Buxton, I found that veteran in Freedom's war, Peter Libby. With him I have held three meetings in Buxton, and find the people most ready to hear, and could there be speakers enough, the apathy which exists in the mass of the people in this region would disappear, and Freedom would make progress. We held a meeting yesterday, (Sunday,) in the Calvinistic Baptist Church at Buxton Centre, and one a few nights since at the Bar Village, and we trust that the truth was not uttered in vain. Friends Usher and Appleton kindly arranged for these meetings, and though differing somewhat from us, yet are true friends of the slave. It snows fast to-day, and our meeting to-night cannot be held. I have walked from six to nine miles to and from our meetings nearly every evening, for the villages are far apart. What the Church calls 'religion' does not thrive very well in this vicinity, and could the population be thoroughly visited, the anti-slavery gospel would, I think, be gladly received. There are several deserted meeting-houses near, where no meetings have been held for months, and some of those societies who have regular meetings are languishing.

The influence of friend Libby may be seen in this abandonment of the empty forms and ceremonies of religion; for day and night, for many years, he has borne faithful testimony for freedom and humanity, the sum and substance of *true* religion.

Yours, truly,

GEORGE W. PUTNAM.

CONVENTION AT NEWBURYPORT.

NEWBURYPORT, Nov. 17, 1851.

The Anti-Slavery Convention held in this town upon Saturday and Sunday, was admitted by all to be by far the best series of meetings we have ever held for that purpose.

Saturday was stormy, and the evening cold and wet; yet a considerable audience assembled in our great City Hall in the evening. The undersigned were appointed as officers of the meeting. Mr. Phillips then addressed us, speaking for an hour and a half to a deeply attentive audience. When we say that much of his address was devoted to a vindication of the public services of the Editor of the Liberator, we need say no more. Given the speaker and the subject, the speech may be imagined.

Application had been made for the use of the City Hall on Sunday also; but it was refused, on the plea that it never had been used on that day, and it was not thought desirable to establish the precedent. This was not very satisfactory, to be sure, especially as every church and large hall in the city was pre-engaged; but we obtained the small hall of the Sons of Temperance, and held our meetings there.. It gave us a strange sensation when we learned, that, in that 'small upper room,' WILLIAM LLOYD GARRISON first set type to paper—the old printing office of the 'Herald.' The morning meeting was opened with prayer by the chairman, and some remarks by the same.—Lewis Ford, of Abington, and Lucy Stone, spoke also, to a full audience.

The little room was crowded in the afternoon with some two hundred persons; Parker Pillsbury and Wendell Phillips spoke, chiefly on the claim of the anti-slavery reform to be the true Christianity of the age; we never heard either speak with more of his peculiar power.

In the evening, we were permitted the use of the Universalist meeting-house; the choir of which also volunteered their services. They introduced the meeting by chanting Whittier's beautiful dirge, 'Gone, gone, sold and gone.' Lucy Stone and Wendell Phillips spoke, in their own beautiful way; and the people, six hundred perhaps, sat for two hours and a half in quiet attention. Many were drawn together who do not often attend anti-slavery meetings, and it seemed to us not only a most refreshing time, but a new era in Newburyport anti-slavery. And the only subject for regret is, that Mr. GARRISON was not here to see it. When is he coming?

T. W. HIGGINSON, *Chairman.*

JOSHUA COFFIN, *Secretary.*

A SERMON FOR ALL TO READ.

☞ We have not forgotten our promise to notice the admirable Sermon for the Times, entitled 'The Christian Martyrs; or, The Conditions of Obedience to the Civil Government,' by Rev. J. G. Forman, now minister of the second Congregational Church in Nantucket, and until recently, minister of the first church and congregation in West Bridgewater, Mass. Nothing better, or more timely, has appeared from the press, since the passage of the Fugitive Slave Law. The friends of free speech, a free conscience, and a free land, ought to see that it is widely circulated. For sale by Crosby & Nichols, and at 21 Cornhill.

TREMENDOUS RADICAL WORK.

FRIEND GARRISON:—

Your readers are interested in the anti-slavery action of the churches. So please let them know what tremendous radical work the Conference of Congregational ministers, recently held in this town, performed against the sin of American slavery. The claims of the American Board, (a Society under the control of pro-slavery men, supporting slaveholding mission churches, drawing funds from slaveholding disciples,) upon the prayers and pockets of Christians were presented in due form. This, of course, was not the anti-slavery work to which I refer. But I will tell you what it was, if you will be patient.

A resolution was offered and passed, with due solemnity, in words to this import: 'Resolved, That the Gospel is opposed to slavery, and will abolish it.' There, sir! Can't you stop the Liberator, and leave the Gospel to do this work, as the ministry is evidently inclined to do? Don't you think, sir, that this broadside of evangelical truth into the camp of the slave power is going to do up the business? Have we any reason to fear that Daniel Webster and Millard Fillmore will take leg bail for the Queen's dominions, when they see this resolve of the Middlesex Conference of Congregational ministers?

But, seriously, is not such *child's* play beneath me, when they talk or act upon the stupendous, heaven-daring wrong, American slavery? Had they wished to make their mark upon the monster's forehead, they would have passed, it seems to me, a resolution something like this: 'Resolved That the Gospel is opposed to slavery, and we, this day assembled as ministers of that Gospel, mutually and solemnly pledge ourselves to preach and act against slavery with Christian fidelity, and we will hold up to the world, as recreant to the truth, and unworthy the holy office they usurp, such men as the late Wm. M. Rogers, who gave his influence in favor of slavery, and against the Gospel of Christ.' I submit to your readers, that, while the resolution passed means nothing, such an one as I have sketched would have gone forth into the enemy's camp with a vital power. I mourn over the hypocrisy which now marks the anti-slavery professions of the American Church.

Your brother, in behalf of true words and true deeds in the great warfare of this day for human rights,

DANIEL FOSTER.

Concord, Mass., Nov. 6, 1851.

ANTI-SLAVERY MEETING IN HINGHAM.

A very full and interesting meeting of the Old Colony Anti-Slavery Society was held in the Hingham Town Hall, last Sunday. The Chair was filled by Lewis Ford. John Cushing and B. S. Whiting were appointed on finance. N. H. Whiting, Lucy Stone, Lewis Ford, John Cushing, a friend from Milton, and others, took part in the discussions. Mr. Whiting spoke of the inefficiency of our government for the protection of the weak, and of the false and inhuman character of the Whig and Democratic parties, and also of the short-comings of the Free Soil party. Lucy Stone was unusually happy in her remarks throughout the day. In the evening, she spoke of the church and clergy with due severity, not forgetting, even, that class of church-going people, who, notwithstanding they love the cause of the slave some, love sect and popular applause more; doing homage to their sectarian priests by sunlight, while they serve humanity only by the light of the moon, or, under more preferable circumstances, when there is no moon.

LEWIS FORD.

North Abington, Nov. 11, 1851.

Extract from the letter of an English Unitarian Minister on the Slavery Question.

'I am rejoiced to think that my humble address in London, on behalf of the oppressed, and which embodied only a portion of my sympathy for the colored man, was favorably received. I have been astonished and grieved at the language of the American divines in reference to the Fugitive Slave Bill. They are fallen in the estimation of every right-minded man, and must feel self-degraded. May God forgive them for their wicked pandering to Mammon and the world. Shades of Follen and Channing! I could wish to exorcise you, that ye might arise for a moment to rebuke those slaves of party; but, peace to ye! The brave and true-hearted are not all dead to the world; a seed shall yet rise to vindicate the colored race, and redeem them from bondage and woe. I have a strong prepossession that I shall live to see the foul blot of slavery sponged out of the history of America.'

'When you have leisure, pray send me the autographs of the *abolitionists*; they will be dear to me; and having known, visited, and enjoyed the friendship of the great Clarkson, I shall have all their autographs framed, with his at the head of them.'

LITTELL'S LIVING AGE—Nos. 391, 392.—We acknowledge the receipt of this well-selected periodical. It contains, as usual, a *large amount* of good reading. Any Friends among our readers will find in No. 392 a long notice, with copious extracts, from the 'Christian Remembrancer,' a High Church Review of the recent work, '*Quakerism*, by a Lady Forty Years a Member.'

MORE VICTIMS.

The Slaves on Board the Vessel leaving the Potomac.—The last number of the Alexandria *Gazette* contains the following:

'The schooner Sican, Capt. Kirwan, on her last voyage from Baltimore to this port, fell in with the brig Emily, Capt. Small, of Bath, Me., bound from the river Potomac to an eastern port, with a cargo of timber. She had loaded near Boy

LETTER FROM JOSEPH BARKER.

MILLWOOD, Knox Co., Ohio, October 20th, 1851.

MY DEAR FRIEND:

We still continue well. Most of us, if not all, enjoy better health here than we enjoyed in any old country. For myself, I feel my strength increasing every week. I have not, according to my feelings, been so healthy, so full of energy, so able to work, for several years, as I am at present. I shall be glad when I have got my house made comfortable, and provided for the accommodation of my stock for the winter, that I may spend some time in lecturing and writing.

I enclose you a copy of a letter which I sent some days ago to my favorite London newspaper, '*The Leader*.' The editor is an ultra democrat, and longs for the humiliation and annihilation of tyrants and despots in every part of the earth. Some time ago, he expressed a wish that America would place herself at the head of the European democrats, and lead them on against the handed despotisms that are tormenting and destroying them. He mentioned the matter twice in his paper, and seemed to be exceedingly anxious that America should adopt his suggestions. It was in answer to his articles on this subject, that I wrote the following letter:—

[COPY.]

DEAR SIR:

I should be glad to see America placing herself at the head of the European Democracy, but she is not quite ready to do so yet. She must get rid of slavery, before she can head a crusade against the tyrannies of Europe. She cannot have the *heart* to undertake the liberation of Europe, till she has freed herself from the guilt of slaveholding and kidnapping. Nor can she have the *face* to interfere with the governments of Europe, till she has done her duty at home. Though some consider her impudent, she knows so well the feeling with which her slaveholding and kidnapping are regarded by the best and bravest of European reformers, that she would blush, or turn deadly pale, at the thought of putting herself forward as the patron and the propagator of universal freedom.

Besides, though there are multitudes of reformers in Europe, who would be glad to place themselves under a *just* and *consistent* leader, there are but few who could be induced to bear arms, or wage war, under the stained and dishonored flag of America. They would be ashamed to be seen in the company of slaveholders, man-hunters and child-stealers. If they placed themselves in the train of such leaders, their hearts would fail them, or the derision of the world confound and scatter them.

There is another difficulty in the way. The United States of America are not at one among themselves. They are dreadfully divided. The Southern and Northern States are, to a great extent, at war with each other. Nay, more; the Northern States are at variance among themselves. The country generally is in a fearful ferment. It is wasting its strength in civil strife; and it cannot be otherwise, so long as slavery exists in the country. If something decisive is not done for the abolition of slavery, you will see Americans shooting and stabbing each other, instead of seeing them lead the reformers of Europe against Austrian and Russian despotism. If you would see your suggestions adopted, you must join the ranks, and aid the struggles of the American abolitionists. America can never do her duty to Europe, till she has done her duty at home.

From some remarks which I have seen in the *Leader* of late, I have been led to fear that you have been placing confidence in some informant, with respect to American affairs, who is not *deserving* of confidence. You should know, that Bennett, of the New York *Herald*, is considered, by people generally, one of the most untrustworthy and contemptible creatures on the face of the earth, and that his paper is notoriously one of the grossest liars, and one of the most unprincipled tools of vice and cruelty, that ever was published. There is not a person on earth too wicked for the *Herald* to defend, nor a person too great or too good for the *Herald* to abuse. There cannot be a party too vile, a law too inhuman, or an institution too corrupt or infamous, for the *Herald* to advocate, provided it be liberally paid for its services. You will excuse the freedom I use in addressing you. I have the highest opinion of your paper, and I should be sorry to see it taking a false step, or placing itself in an untenable position. Yours very respectfully,

JOSEPH BARKER.

Betley, near Millwood, Knox co., Ohio.

Since I wrote to you last, I have attended a meeting or convention of Free Democrats at Mount Vernon. It was held on the 22d of September. The speakers were Dr. Brisbane, of Cincinnati, Judge Spaulding, of Akron, and Samuel Lewis, candidate for Governorship of Ohio. The Court House was nearly full in the forenoon; it was crowded in the afternoon. I was unable to attend in the evening. I was rather astonished to hear the speakers give utterance to such ultra abolitionism. The whole of the speeches went for the entire abolition of slavery, and even for perfect equality of rights. The people were attentive, but not enthusiastic. They seemed to me even cool or indifferent in the forenoon. In the afternoon, they began to applaud. It appeared to me that the friends of freedom had up-hill work. Still, I am inclined to believe, that if the subject of slavery were properly discussed in this neighborhood, the cause of freedom would advance, and the power of the slavery party be greatly diminished.

On Saturday, the 11th inst., I attended a meeting of old Democrats at Millwood. The object of the speakers was to secure votes for their candidates at the election about to take place; There were some Whigs in attendance, and some skirmishing took place, in which the Fugitive Slave Law happened to be mentioned. I observed, that neither the Whigs nor Democrats seemed disposed to have the credit of having passed that law. One of the speakers tried to call forth some expression of disapprobation against Judge Spaulding for having said that the law was unconstitutional, and he would trample it under his feet; but he failed. There appeared to be no disposition, on the part of the meeting, to defend or favor the law. The Chairman of the meeting was requested by some one to call on me to speak, and he requested me to allow him to do so; and had it not been that the Democrats were too long-winded, I should probably have said a few words. As it was, I was obliged to leave before an opportunity of speaking presented itself. I intend, however, to deliver a lecture on the Fugitive Slave Law before long.

I see no reason to modify the opinion I gave you in my last, respecting the feelings of my neighbors on the subject of slavery. Most of them are opposed to abolitionism, and there are very few who are not dreadfully prejudiced against people of color. Yet all appear willing to listen to one who differs from them. I always express freely my own opinions and feelings, when the subject of slavery is broached, and I am always listened to and treated with respect. How far my remarks may succeed in modifying prevailing opinions, I am unable to tell; but they must have some good influence.

It is very difficult for emigrants to preserve themselves from corruption in a pro-slavery neighborhood. Three weeks ago, I visited an old friend and reader of mine, who came to this country from England three years ago. I found him in a neighborhood more pro-slavery than my own, if possible, and working for a person as pro-slavery as any in the neighborhood. His employer, his shopmates, and his neighbors, were all, or nearly all, pro-slavery. He had talked with several on the subject of slavery, but he told me people could not bear his remarks. Persons who could keep their temper on any other subject, got into a passion on the subject of negro emancipation. I was rather surprised to hear him say, that he had suffered so much from his advocacy of abolitionism, and that he found it so difficult to do any good by his remarks, that he had made up his mind not to mention the subject any more. I was still more surprised when he hinted to me, that it would probably be best for me not to meddle with the subject. But emigrants, dependant on others for their daily bread, are greatly tried when they find themselves placed among strangers, all strongly opposed to their views, without one in whom they can confide to counsel or encourage them. They are, in many cases, as much to be pitied as blamed, if they fail to maintain their ground, single-handed, against the overwhelming influence of their opponents and persecutors. If emigrants from England could be brought into fellowship with each other, through the medium of such a paper as your *Liberator*, they would feel themselves stronger, they would prove more steadfast in their reforming principles, and be more zealous and constant in their reforming labors. If a few lecturers could be employed in those parts of the country where they reside, they would feel themselves still stronger, and wax still bolder in the cause of freedom. I trust I shall be able, in the course of time, to visit a number of my friends and countrymen, and establish among them some means of intercourse with each other, and unite them in labors in the cause of truth and righteousness. It would be a happy thing, if English emigrants of a reforming character could be supplied with an anti-slavery paper weekly. Some of them would write for it, and all would be encouraged by it. In reading the communications of their friends, they would feel themselves at home again, and would labor in the cause of freedom and humanity with zeal and pleasure.

It is hardly necessary for me to say, that my mind is made up to speak my mind; to utter all that I think and feel on the subject of slavery, without regard to results. If my friends and neighbors can bear my remarks, all the better; if they cannot, they can leave me to myself. I am resolved to have no one for a friend or associate, who cannot bear to hear me plead the cause of the oppressed. I would not accept the friendship of the wealthiest or the mightiest man on earth, on condition that I should be silent when in his presence with respect to our wronged and tortured brethren.

As a proof of the horribly pro-slavery character of the people where my friend resides, I may mention that they have a regulation respecting a public building in the town, to the effect that the building may be lent for any purpose, except for the advocacy of abolitionism. Men may have the use of the building for the advocacy of any form of theology, or any theory of physiology; he may have it for the purpose of talking *for* any thing or *against* any thing, within the whole compass of human thought or fancy, provided he utters not a word in favor of abolitionism.

I have had several conversations on the subject of slavery and abolitionism since I last wrote to you, and in every case, my remarks have appeared to effect some good. It would not be pleasant to people to see their names in print, or I would send you the particulars of some of my conversations and discussions.

I may observe, that the impatience which some people manifest when one speaks in favor of freedom, is a sign that they feel the ground giving way beneath them; or, in other words, that they feel the cause of slavery to be indefensible. If they knew that they had truth and justice on their side,—if they felt that slavery had its foundation in the will of God and in the nature of man, they would court discussion. But they feel that truth and justice, God and humanity, are all against them. They feel that if slavery is to be perpetuated, it must be by the imposition of silence on its opponents, and the fabrication and propagation of falsehoods on the part of its upholders.

My dear friend, I long for an opportunity of working with you in the good, great cause in which you have so long, so zealously, so ably, and so successfully labored. My silence begins to be painful to me; my rest, my inactivity, begins to be wearisome. When I read of the attempts, on the part of the Government, to convict men of treason for defending their lives and their liberties, or for refusing to risk their lives in assisting a band of kidnappers to return a fugitive to bondage, I become impatient. Hitherto, my rest has been necessary to the restoration of my health and the renewal of my strength; but now, a return to action is necessary. I hope my visit to Boston, this coming Christmas, will afford me an opportunity of arranging some plan of useful labors in these reforms in behalf of the cause of freedom. I have no wish to labor where you and your able friends can labor. I want to labor where laborers are needed; where the cause of abolition has not, as yet, had the advantage of a public lecturer.

I feel the more impatient to begin my labors, in consequence of finding that so many of my countrymen in America take sides with the oppressors. I was really disgusted, and somewhat disappointed, with W. Mountford's letter. I knew W. Mountford in England. I spent some days with him at Lynn, in Norfolk, where he was the preacher to a Unitarian congregation. He was very kind to me, and he showed considerable liberality, so far as theological questions were concerned. I lectured and preached in his chapel, and he presided and bespoke for me a candid hearing. He was a man of some ability as a *writer*, though a very unpopular or uninteresting preacher. He never remained long in one place, I believe; and he invariably succeeded, as I was informed, in preaching away his congregations. I said I was somewhat *disappointed* with Mr. Mountford's letter on the subject of slavery. I certainly did not expect him to take part in the *public* advocacy of abolitionism, but I did expect, that when he spoke or wrote at all on the subject, he would be on the side of freedom. And I also expected, when I learned that he had been found *wanting* on the subject, that his letter would prove to be something worth reading. I was therefore doubly disappointed. His letter was a paltry, feeble production, and its leaning was all in favor of slavery. But you have not much to fear from such men. It is grievous to find them unfaithful, but their influence is very inconsiderable. W. Mountford could never have done much, I imagine, if he had given himself to the advocacy of freedom; and he will certainly never be able to do much in advocating the cause of oppression.

W. Mountford talks about English preachers not advocating the Charter, or republicanism in England. It is a fact, that the preachers in England are, in general, as regardless of the rights and liberties of the masses of their countrymen, as American preachers are of the rights and liberties of the colored population. And it is a fact, that the men who, in England, are the enemies of popular liberty, are the men who are most indifferent to the interests of the slaves of America. The men who are the most zealous and thoroughgoing reformers in England are, in general, the most anxious for the abolition of American slavery. The same Unitarians who are opposed to the agitation of the question of American slavery, are the men who denounced and persecuted me for advocating republicanism in England. Those of the Unitarians in England who are zealous in the cause of the American slaves, are persons who, in general, are friendly to unlimited advancement in England, and persons who, if they could not co-operate with me in my political labors, could tolerate me, and treat me with kindness and respect.

But I must draw my remarks to a close.

Give my regards to Theodore Parker, Wendell Phillips, Edmund Quincy, Francis Jackson, &c. &c.

Yours very respectfully and affectionately,

JOSEPH BARKER.

☞ We feel warranted in recommending, to those of our readers who may need a stove for the parlor or sitting-room, 'Shepard's Patent Hot-Air Parlor Stove,' as combining every requisite for comfort and convenience with a consumption of fuel so small as to be truly surprising. It requires but very little attention, and a fire can easily be kept for weeks, with less trouble than is usually occasioned by other stoves every day. L. S. HAPGOOD, Nos. 43 and 45 Blackstone street, has them for sale.—T.

PROCEEDINGS OF THE RHODE ISLAND A. S. SOCIETY.

Pursuant to notice, the Sixteenth Annual Meeting of the Rhode Island Anti-Slavery Society was held in Mechanic's Hall, in the city of Providence, commencing on Wednesday morning, Nov. 5th.

The meeting was called to order by George L. Clarke, President of the Society.

John L. Clarke was chosen Secretary, *pro tem.*

Portions of Scripture were read, and remarks made thereon, by Mr. Jewett.

Mr. Barney made some observations in opposition to the Fugitive Slave Law.

There being but few persons present, the meeting adjourned, at 12 o'clock, to meet in the afternoon at 2 o'clock.

AFTERNOON SESSION. The meeting assembled, and, in the absence of the President, Daniel Mitchell was called to the chair.

It was voted, that the Chair nominate a Business Committee; whereupon, the following persons were chosen said Committee:—Thomas Davis, Charles C. Burleigh, Susan Sisson, Paulina W. Davis, Frederick Douglass, Susan Harris, Mary B. Adams, Rebecca M. C. Capron, and Charles Lenox Remond.

During the absence of the Committee, remarks were made against the Fugitive Slave Law by Mr. J. B. Smith and Mr. Jewett.

The Annual Report of the Secretary of the Society was read and accepted.

The following Resolutions were reported by the Business Committee, and received for discussion:—

Resolved, That never, since the beginning of the anti-slavery enterprise, have there been more urgent reasons than now for the earnest, united, and vigorous action of every friend of humanity and justice, every lover of truth and freedom, on its behalf.

Resolved, That in the present threatening attitude and domineering tone of the Slave Power and its allies towards all who dare to cherish a practical belief in our Declaration of Independence and the gospel of human brotherhood, we see renewed evidences of what abolitionists have so often asserted, that slavery and liberty cannot exist in peace in the same country; that in the land where one class of the inhabitants are *slaves*, no class can be truly *free*.

Resolved, That, next to the enjoyment of liberty, is a just appreciation of its value, and a resolute determination not to yield it without a struggle; and that, among the victims of tyrant power, they are most to be honored who most reluctantly bend to the yoke, and most promptly seize every opportunity to throw it off.

Charles C. Burleigh addressed the meeting, in an earnest and effective speech. He showed conclusively that there was but very little actual liberty enjoyed in this country; that the history of the world presents not a more revolting spectacle of tyranny and oppression on the one hand, and servile and degrading submission on the other, than that of an oligarchy of two hundred and fifty thousand slaveholders enforcing a government upon twenty millions of educated and intelligent people, depriving them of their most sacred rights, both civil and religious, without their seeming to know it, but imagining, all the while, that they are the greatest and freest nation on earth. He concluded by exhorting the friends of freedom to be faithful and unyielding in the present crisis of our cause, admonished us that the struggle had come to be one of life and death to some, perhaps many, in our ranks, and that they only were worthy who endured to the end.

Sophia Little lamented the loss of character of the people of this country, the great degeneracy of the nation, and mentioned some instances of premature decline and decay.

Adjourned to 6 1-2 o'clock in the evening.

EVENING SESSION. The President in the chair.

The Resolutions presented in the afternoon, and partially discussed, were read, and the discussion of them resumed by Charles L. Remond, in a spirited address. He pictured vividly the severe trials which the colored people of this country had to endure, subjected to a cruel prejudice, which cut them off, in the land of their birth, from participation in nearly all pursuits which white men consider honorable, condemned, by the customs and usages of society, to a living death. He exhorted his people to a brave and manly bearing; to improve every opportunity for self-improvement and elevation of character, and reminded them that there was one avenue to fame left them—that they could be traitors to the government that oppressed them, and if they died in heroic defence of their rights, posterity would reverence and cherish their memories, while their oppressors would inherit an immortality of infamy.

Lewis Paine, recently from Georgia, related his experience of the treatment of slaveholders while in that State, giving an account of his six years' imprisonment in the Penitentiary for aiding a slave to escape; stated what he had seen of the slave system at the South, and made some general remarks on the subject of slavery.

Charles C. Burleigh next addressed the meeting, in a speech of great eloquence and power. He spoke of the freedom of the anti-slavery platform to the opponents of our doctrines and measures—of the inconsistency of our country in sustaining slavery, while inviting Kossuth, the Hungarian refugee, to our shores—of the Fugitive Slave Law—the apostacy of Daniel Webster, and of the moral grandeur of the movement in which we are engaged.

On motion of Thomas Davis, a collection was taken up to defray the expenses of the meeting.

Charles L. Remond addressed the meeting on the necessity of contributing liberally to the anti-slavery funds.

Adjourned, to meet at 10 o'clock, Thursday morning.

THURSDAY.

The President being absent, Mr. Eaton was called to the chair.

Prayer was offered by Sophia Little.

Portions of Scripture were read by Mr. Jewett.

The Resolutions presented on the previous day were read.

Mrs. Little offered some remarks advocating the necessity of religious reliance, faithfulness and trust, in our labors in this cause.

Frederick Douglass addressed the meeting on the same subject as the last speaker. He said it had been an error of some reformers, that in their efforts to elevate man, they had taken man himself for a model, while they ought to have looked for a higher one. We are so constituted, that we cannot labor in such a cause as this, for any considerable length of time, without feeling supported by a higher power than ourselves, inspiring us with energy and courage, and giving us a living faith in the final triumph of righteousness and truth. He feared that abolitionists, in denouncing the church and clergy for their recreancy to the cause of the slave, had at times coupled with it some disregard for religious truth itself. He felt that he had sustained a loss himself, in this respect. A man must have love to God to stimulate his love to man. He had not been so hopeful of the American people as some of our anti-slavery friends. He had always thought the Fugitive Slave Law would be enforced, and mentioned some outrageous instances of its execution.

Mr. J. B. Smith made remarks expressive of the belief, that anti-slavery interest had not subsided as much as some suppose.

Samuel W. Wheeler criticised a letter addressed to the Pennsylvania Anti-Slavery Society by Rev. Theodore Parker, of Boston, and deprecated his approval of violent resistance to the Fugitive Slave Law.

Frederick Douglass replied to Mr. Wheeler, and maintained that Mr. Parker was both consistent and right.

Adjourned, to 2 o'clock in the afternoon.

AFTERNOON SESSION. Mr. Eaton in the chair.

Mr. Smith, of Norton, Mass., spoke of the necessity of having some more effectual means of aiding slaves to escape, and deprecated violent resistance to the laws.

The Treasurer's Report was read and accepted.

A Finance Committee, consisting of D. B. Harris, J. B. Smith and Wm. Aplin, was appointed to make collections and receive pledges of money for the use of the Society the coming year.

The Business Committee reported the following Resolutions:—

Resolved, That the Fugitive Slave Bill of 1850 is a caricature of Law, and an outrage on Right, at war with the Constitution, and in gross violation of the Divine law;—that fidelity to God, to human rights, and to republican principles, demands that it should be disobeyed, denounced, and utterly repudiated, as destitute of the essential requisites of a law, and therefore, as being both morally and legally *null* and *void*.

Resolved, That whosoever attempts to enforce it, whether a judge, marshal, or commissioner, or whatsoever, or whomsoever he may be, from President to constable or private citizen, acts in contravention to the 'higher law,' both human and divine, is a disturber of the peace of society, a rebel against the Supreme Ruler, and, as such, ought to be visited with the stern reprobation of every honest man and good citizen, every lover of God, his country and his race.

Resolved, That in the recent Christiana tragedy and its consequences, we witness the natural results of this most unrighteous and cruel enactment, and that, as such, we heartily deplore them, as most disgraceful to our country in the eyes of the world, and especially of those nations of Europe, who, while struggling for freedom against despotic power, have looked towards this nation as a model government, and a home of liberty.

Resolved, That the doctrine taught by so many of our distinguished statesmen and eminent religious teachers, that a statute of Congress is to be obeyed, supported and enforced, simply because it is a statute, whether right or wrong, and that there is no 'higher law' than human statutes or constitutions, is a doctrine alike absurd and slavish; that, judged politically, it is pure despotism, and judged religiously, it is rank atheism; and they who teach it, in the pulpit, the cabinet, or the legislative hall, on the platform or through the press, are false alike to republicanism and Christianity.

Resolved, That we rejoice in the recent escape of a fugitive slave from Syracuse, N. Y., and honor its inhabitants for not allowing their city to become the legal hunting-ground of the Southern kidnapper and his Northern abettors. That we can but admire the noble and independent stand taken by Hon. Wm. H. Seward, in becoming bail for the alleged rescuers, and his generous treatment of them while under arrest at Auburn.

Resolved, That in the preparations making in this country to welcome Kossuth, the Hungarian 'fugitive' from Austrian servitude, and to do him ample honor for his efforts to secure liberty, even through blood and slaughter, for his oppressed countrymen, the nation is most emphatically self-condemned for its attitude towards the fugitives from its own oppression, and for its treatment of the noble and heroic men, who have, with generous self-sacrifice, perilled every thing dear to them to help their enslaved brethren out of bondage, by peaceful and bloodless means.

Resolved, That the only men who can *consistently* join in these ovations to foreign refugees from tyranny, and foreign champions of freedom, are the abolitionists, who are equally ready to welcome and protect the refugees from American tyranny, and to sympathize with the martyrs in our own land, who are suffering for their fidelity to freedom.

Resolved, That we deeply sympathize with those generous-hearted and self-sacrificing men, who now lie in unjust imprisonment in Pennsylvania, under the preposterous charge of treason, as well as several charges of less heinous offence, on account of their alleged participation in the mournful tragedy at Christiana; and that we heartily unite, on their behalf, in the prayer which legal formality affects to put up for the accused when put on trial, 'God send them a safe deliverance.'

Frederick Douglass made remarks on the resolution condemning the Fugitive Slave Law.

Charles C. Burleigh followed Mr. Douglass with an address that occupied the attention of the meeting till the hour of adjournment.

EVENING SESSION. The President in the Chair.

The officers of the Society for the past year were re-elected, as follows:—

President—GEORGE L. CLARKE, of Providence.

Vice-Presidents—George James Adams, of East Greenwich; Thomas Davis, of North Providence; Dunbar B. Harris, of Providence.

Secretary—Amarancy Paine, of Providence.

Treasurer—Martin Robinson, "

Executive Committee—Wm. Chace, A. R. Jancs, Thomas Davis, S. W. Wheeler, Geo. L. Clarke, Amos J. Ballou, John L. Clarke, D. B. Harris, Susan Sisson, Mary R. Clarke, John C. Francis, Susan R. Harris, Cromwell Whipple, E. W. Capron, Joseph Chace, Rebecca M. C. Capron.

The resolutions previously presented were read by the Chairman of the Business Committee, and were offered for further adoption and discussion by the meeting.

C. L. Remond read an account of the rescue of the slave Jerry, at Syracuse, and commented thereon.

Frederick Douglass addressed the meeting, going at length into the argument in favor of forcible resistance to the Fugitive Slave Law.

Charles C. Burleigh followed Mr. Douglass, agreeing with him in advocating a spirited resistance to this diabolical law, but was opposed to physical violence and bloodshed, in all cases whatever, and went into a powerful argument to show them to be wrong in principle and impolitic in practice.

The discussion was very interesting on both sides, and must have lessened the regard for the Fugitive Slave Law of any present who might be friendly to it, and heighten the hostility of its foes.

The resolutions were unanimously adopted.

The following resolution was presented by Charles C. Burleigh, and adopted by the meeting:—

Resolved, That while we do not approve of an appeal to bloody violence, even in resisting the infamous and atracious wickedness of the Fugitive Slave Law, and cannot but deplore the shedding of even a slave-hunter's blood, we can and must admire the generous disinterestedness and courageous heroism displayed by the noble colored men of Christians, in defence of their imperiled brothers; and, moreover, we believe that, however at variance with our own views of policy or Christian duty their course may have been, it was fully in accordance with the well-settled principles of the law of the land, which authorizes every man to defend, and to gather his friends, if need be, to help him defend his home,—which it calls his castle,—against all attempts to enter it contrary to his will, by any person or persons whatsoever, not excepting even the legal service of any merely civil process.

The preamble and resolution which follows were handed to the Business Committee by an individual, and through them presented to the meeting. No discussion was had upon them.

Whereas, our ancestors, feeling themselves oppressed by the government of Great Britain, and after many unsuccessful trials to obtain redress of their grievances did, by their representatives, on the 4th of July, 1776, declare themselves to be, and of right ought to be, free and independent States, for reasons then set forth in said Declaration, and have successfully maintained the same, and it is believed the people at the present day are nearly unanimous in the opinion that they were right in so doing; and, whereas, we the people of the Northern, or so-called free States, have had our rights and liberties trampled under foot, in various ways, by the Slave Power, and have tried to obtain redress of our wrongs without success, and injuries unnumbered, and far more intolerable and insulting have been heaped upon us than ever Great Britain imposed; therefore,

Resolved, That the time has fully come, when we of the Northern, or so-called free States, ought to unite and declare another independence, and thereby free ourselves from all participation in slaveholding.

The subjects presented for the consideration of the people were full of interest, and of the first importance.

There were but few persons in attendance from the country, and some of our anti-slavery friends in the city were unusually occupied at this time, so that the special business of the Society suffered some on that account. We had attentive audiences during the day, and a crowded hall in the evening. The speeches were able and interesting, and, we trust, some good has been accomplished.

GEO. L. CLARKE, *President.*

JOHN L. CLARKE, *Secretary pro tem.*

FOURTH

WORCESTER ANTI-SLAVERY BAZAAR

Will be held in BRINLEY HALL, on *NEW YEAR'S WEEK*, commencing on TUESDAY EVENING, December 30th, and closing on FRIDAY EVENING, Jan. 2.

In renewing our claim upon every lover of the right, every friend of the oppressed, for aid and co-operation, we feel assured that no word of appeal can so arouse the conscience, or quicken the sympathy, as a consideration of the outrages which, during the past year, have again and again been perpetrated in our midst; legitimate fruits, as they are, of the systematic injustice toward one portion of God's children which darkens and disgraces our country. Every individual should rember that he will be held responsible for the sin of slavery, so far as his personal influence extends, unless that is exerted against the iniquitous system. Let, then, those who have hitherto satisfied themselves with a passive deprecation of its evils, worthily close the Old Year, and consecrate the New, by commencing a course of faithful and earnest anti-slavery action; while those already in the ranks, who entered upon the campaign well knowing that it would be long, and its victories, though sure, not lightly won, must hold themselves ready for renewed self-sacrifice, and patient for enduring toil. If the voices of freemen are ever to be raised in behalf of the slave, they should utter an availing protest NOW against the iniquity which triumphs in the land; and a helping hand should be extended toward any enterprise, however humble, which looks in the direction of Freedom. Our success in each previous year has clearly demonstrated the efficiency of Fairs, as a subordinate instrumentality, for the raising of funds, in furtherance of the great work of Emancipation; and the attractions we are this year enabled to offer, in the display of foreign goods, are unusually great, the selections being unsurpassed for beauty and variety. We hope also to present a better assortment than has hitherto been afforded us, of useful and desirable articles of home manufacture.

The Refreshment Table will be found liberally supplied, at all hours of the day and evening, as usual. We feel assured that the friends of the cause in Worcester, and our faithful fellow-laborers throughout the county, will not forget, that donations of Tea, Coffee, Sugar, Cream, Milk, Cake, Cold Meats, &c., are always greatly needed, and that Fruit will be peculiarly acceptable.

Articles for the Bazaar may be sent to Brinley Hall on Monday and Tuesday preceding, or at any later date during the Fair.

SARAH H. EARLE,
EMILY SARGENT,
EMMA W. WYMAN,
LUCY CHASE,
HANNAH RICE,
ADELINE H. HOWLAND,
ELIZA A. STOWELL,
OLIVE LOVELAND,
HANNAH M. ROGERS,
SARAH L. BUTMAN,
SARAH R. MAY, Leicester,
FRANCES H. DRAKE, Leominster,
POLLY W. BRADISH, Upton.
CATHERINE BROWN, Hubbardston.
MARIA P. FAIRBANKS, Millville.
NANCY B. HILL, Blackstone,
MARY E. HODGES, Barre.
ABBY B. HUSSEY, Lancaster.
SUSAN B. EVERETT, Princeton.
ELIZA HOWE, do.

NATIONAL ANTI-SLAVERY BAZAAR.

The Committee of the National Anti-Slavery Bazaar take this early opportunity of acquainting its friends with their arrangements, that ample time may be afforded for such general co-operation as shall ensure a more brilliant success than has attended any previous occasion.

The times demand a far higher and more self-denying exertion than ever before, and we doubt not that their claim will be heard and nobly answered, by the contribution of a ten-fold amount of money, labor and sympathy.

The friends of the slave in other countries are helping us on, not merely by their strong words of faith and encouragement, but by the devotion of weeks of patient and tasteful toil, and in many instances by the exertion of self-denying economy. The inmates of the Blind Asylum at Bristol, England, are employing their private earnings in time borrowed from their allotted hours of recreation for the manufacture of those beautiful articles that have added so much in previous years to the value of the Bazaar. In view of all this, will not every abolitionist at home feel impelled to a redoubled exertion?

The Bazaar will open on THURSDAY, DECEMBER 18, at the spacious and beautiful Hall over the Worcester Depot, commonly known as ASSEMBLY HALL.

Such Ladies as design furnishing tables, and wish arrangements made for their accommodation while in Boston, will please give early information of the same.

Ladies sending boxes of articles will please accompany them with a letter, stating particularly the names of the donors, town, &c., and the estimated value of the articles. Money for the general purposes of the Bazaar, or the publication of the Liberty Bell, may be forwarded to

A. W. WESTON, Weymouth, Mass.

NOTICE. ALONZO J. GLOVER, Maine, has been appointed an Agent of the Mass. Anti-Slavery Society, to lecture in that State on behalf of the New England Anti-Slavery Convention. We commend him to our friends, and to the friends of the cause generally in that State, as one in whom they may have confidence, and whose labors will, we trust, be productive of much good. He is empowered to receive donations for the Society, and subscriptions to the *Liberator*, and to the *National Anti-Slavery Standard*.

GEORGE W. PUTNAM, also a Lecturing Agent of the Society, is spending some weeks in the State of Maine. Him also we confidently commend to all friends of the anti-slavery cause.

In behalf of the Board of Managers:

SAMUEL MAY, JR.,
General Agent Mass. A. S. Society.

Boston, Nov. 20, 1851.

The Difficulties with Spain.—Washington, Nov. 10.—Mr. Webster has rejected the proposition of the Spanish government, made through its Minister here, for the settlement of the late difficulties about Cuba, and for a better understanding between the two countries. The proposition was for the American government to invite the Spanish Consul to return to New Orleans, to bring him in a national vessel, and to salute the Spanish flag over him; and, further, to restore the value of the property of the Consul and of the Spanish citizens of New Orleans which was destroyed by the rioters. In case this proposition should be rejected, the Minister was instructed to demand his passports and return.

Decision of the Great Methodist Property Case.—New York, Nov. 11.—The Methodist property suit was decided by Judge Nelson, in the U. S. District Court, this morning. The decision arrived at is, that the complainants are entitled to their share of the produce of the Book Concern, and a decree will be ordered accordingly. Whether the dividend will be *pro rata*, or by apportionment of capital, is left until the settlement of the decree.

Troops in Motion for the Rio Grande.—We learn that Gen. Twiggs, on receipt of the intelligence this morning from the Rio Grande, promptly gave orders for the two companies of the 1st Artillery, stationed at the barracks below the city, to get in readiness to move immediately to the seat of hostilities. They are under command of Brevet Lieut. Col. Nauman.—*New Orleans Pic., Nov.* 4.

Sudden Death of Rev. Dr. Croswell.—Rev. Dr. Croswell, pastor of the Episcopal Church in Green street, was taken suddenly ill in his pulpit on the afternoon of the 9th inst. He was conveyed home, and expired about 6 o'clock in the evening.

Death of an Elephant.—The monster elephant 'Columbus,' nearly equal in avoirdupois to Barnum's whole nine elephant team, died at Lenox, Mass., recently, from injuries received by falling through a bridge near South Adams. He weighed 10,730 pounds, and his tusks are valued at $300.

Fugitive Slave Case.—We learn from the Vincennes (Indiana) *Gazette*, that Judge Denning, of Illinois, in the case of a negro recently arrested and brought before him as a fugitive slave on the writ of habeas corpus, decided that the Fugitive Slave Law is unconstitutional, and therefore discharged the supposed runaway. Much excitement has been occasioned by this decision.

☞ The Elmira Republican says that application was made on Saturday last for a warrant to arrest a fugitive slave in that town, but that getting wind of the matter in season, the fugitive escaped.

Peace in Hayti.—The Haytiens and Dominicans have agreed to a truce for one year. The Emperor has complied with the formal demand of the foreign powers, and already a better state of things is beginning to manifest itself in the island.

ANTI-SLAVERY CONVENTIONS.

NEW SERIES.

FALL RIVER (Bristol Co.)

Saturday Evening and Sunday, Nov. 22 *and* 23.

☞ This Convention will be attended by Wm. Lloyd Garrison, Charles C. Burleigh, and Lewis Ford.

ESSEX, (Essex Co.)

Saturday Evening and Sunday, Nov. 29 *and* 30.

☞ Names of speakers next week.

LECTURES BY PARKER PILLSBURY AND LEWIS FORD,

In Herkimer County, N. Y.

Rochester,	Sat. and Sun.,	Nov. 29 and 30.
Brackett's Bridge,	Tues. and Wedn.,	Dec. 2 and 3.
Salisbury Centre,	Thurs. and Fri.,	" 4 and 5.
Norway,	Sat. and Sun.,	" 6 and 7.
Cold Brook,	Tues. and Wedn.	" 9 and 10.
Fairfield,	Thurs. and Fri.,	" 11 and 12.

LECTURES ON WOMAN'S RIGHTS.

☞ Mrs. COE would take this opportunity of informing her friends, who may wish to address her on the subject of lecturing, that letters will reach her directed through the Boston P. O. She is ready to give one or more lectures in a place, if application be made soon.

ENGLISH AGENCY OF THE LIBERATOR.

ROBERT SMITH, Esq., at the News Rooms, Cheapside, London, is authorised to take subscriptions, and receive and receipt for payments to the Liberator, in England.

MARRIED—In this city, 12th instant, by Rev. A. L. Stone, Mr. Francis E. Porter to Miss Abby C. Hoyt, both of Beverly.

G. HOYT, M. D.,

MANY years Physician to the *Water Cure Establishment* in Athol, Mass., has removed to Boston. An experience of more than twenty years in the treatment of *acute* as well as chronic disease, is his warrant of success. Office No. 20 Winter street.

Nov. 21. 4t

Practical Phrenology,

The best Daguerreotypes are those of the mind; and the highest prosperity is to know and improve ourselves.

JAMES LOW, *Practical Phrenologist*, will make professional examinations, and supply charts, with verbal or written descriptions of character, capabilities, virtues and defects of those who are desirous of knowing why and wherefore they exist; and what situations in life they are best adapted to occupy.

Parents will find a Phrenological examination of their children an invaluable aid in training them up in the way they should go, and in selecting for them those occupations in which they are best qualified to succeed.

Office, No. 21 School street. Attendance day and evening.

November 21 4t

GROUPS! GROUPS! GROUPS.

J. A. WHIPPLE would respectfully inform his friends and the public, that he gives his personal attention to Daguerreotyping, at his old stand, 96 WASHINGTON STREET, and is prepared to execute family groups, classes, clubs, &c., with the greatest perfection, having every facility for the purpose, skylight 15 feet square, steam power, for the preparation of plates, the best instruments that are made, and ten years experience in the art. He was complimented with the highest premium at the last Fair, for 'decidedly the best groups.'

DAGUERREOTYPES. Mr. John A. Whipple, No. 96 Washington street, has long been known to our citizens as one of the most successful daguerreotype artists in the city. He has produced some of the finest pictures we have ever seen, and his rooms are adorned with many fine specimens of the art—including likenesses of many distinguished persons. His family groups are superior. A letter from London, descriptive of the Daguerreotype Department at the Great Exhibition, says, 'There were no groups that could begin to compare with Whipple's.' It will be remembered that Mr. Whipple received a medal at the World's Fair for his pictures. When the President was here, he visited Mr. Whipple's rooms, and sat for his likeness. Duplicates have since been sent to Mrs. Fillmore and her daughter, which have been acknowledged by the President in a letter, in which he says:

'Your favor of the 25th ult., accompanied by a daguerreotype of myself for Mrs. Fillmore, came duly to hand; and she desires me to return her thanks for the compliment, and to say that she considers it an excellent likeness. My daughter also desires me to return her thanks for the beautiful little miniature of the same in a locket. She is greatly delighted with it.'

HOME SCHOOL.

MR. AND MRS. MAY

CAN receive into their HOME SCHOOL, after the 1st of December, a few young, well-disposed Boys, to educate. A kind interest will be taken in the morals and habits of those entrusted to their care. Terms for English branches, including Drawing, (and also board,) $2 50 per week. An additional charge will be made for tuition in the Latin, French, German, or Spanish Language. The most satisfactory reference can be given, if required.

Apply to CHARLES MAY, Milford, (Hopedale,) Mass.

Milford, November 4, 1851.

SERMON FOR THE TIMES.

THE CHRISTIAN MARTYRS; or, The Conditions of Obedience to the Civil Government—a timely discourse, by J. G. FORMAN, for sale at the Anti-Slavery Office, 21, Cornhill—price 20 cts.

POETRY.

SONG FOR THINKERS.

BY CHARLES SWAIN.

Take the spade of Perseverance,
Dig the field of Progress wide;
Every rotten root of faction
Hurry out and cast aside;
Every stubborn weed of Error;
Every seed that hurts the soil;
Tares, whose every growth is terror—
Dig them out, whate'er the toil!

Give the stream of Education
Broader channel, bolder force;
Hurl the stones of Persecution
Out, where'er they block its course:
Seek for strength in self-exertion;
Work, and still have faith to wait;
Close the crooked gate to fortune;
Make the road to honor *straight!*

Men are agents for the future!
As they work, so ages win
Either harvest of advancement,
Or the product of their sin!
Follow out true cultivation,
Widen Education's plan;
From the majesty of Nature
Teach the majesty of Man!

Take the spade of Perseverance,
Dig the field of Progress wide;
Every bar to true instruction
Carry out and cast aside:
Feed the plant whose fruit is Wisdom;
Cleanse from crime the common sod;
So that from the throne of Heaven
It may bear the glance of God.

From the Boston Commonwealth.

FREEDOM'S SUMMONS.

BY THE LYNN BARD.

Sons of freemen! ye whose sires
Lighted Freedom's early fires,
Hear the song her voice inspires;
Rouse ye at her call!

By the blood on Bunker shed,
When the bravest bowed his head,
When the noble Warren bled,
Forward, one and all!

Seek we not the battle ground,
Need we not the slaver's hound,
Stir we not the bugle's sound,
Strike we not the drum!—

In the name of Washington,
In the might of Mary's Son,
Be the deed of glory done—
To the rescue come!

Come, as did the men of old,
When their dearest rights were sold!
In the strength which made *them* bold,
Let *our* hands be strong!

By the light that Israel led,
For the truths our fathers spread,
For the God they worshipped,
Will we right the wrong!

Now 's the day and now 's the hour;
We will break the tyrants' power,
Though their blackest frowns may lower
Over land and sea!

In the might of truth we stand,
Freedom's true and fearless band;
Well we love our favored land,
And it *shall* be *free!*

THE FOREST TREES.

BY ELIZA COOK.

Up with your heads, ye sylvan lords,
Wave proudly in the breeze,
For our cradle bands and coffin boards
Must come from the forest trees.

We bless you for your summer shade,
When our weak limbs fail and tire;
Our thanks are due for your winter aid,
When we pile the bright log fire.

Oh! where would be our rule on the seas,
And the fame of the sailor band,
Were it not for the oak and cloud-crowned pine,
That sprung on the quiet land?

When the ribs and the masts of the good ship live
And weather the gale with ease,
Take his glass from the tar who will not give
A health to the forest trees.

Ye lend to life its earliest joy,
And wait on its latest page;
In the circling hoop for the rosy boy,
And the easy-chair for age.

The old man totters on his way,
With footsteps short and slow,
But without the stick for his help and stay,
Not a yard's length could he go.

The hazel twig in the stripling's hand
Hath magic power to please;
And the trusty staff and slender wand
Are plucked from the forest trees.

TO J. R. GIDDINGS.

BY JAMES RUSSELL LOWELL.

Giddings, far rougher names than thine have grown
Smoother than honey on the lips of men;
And thou shalt aye be honorably known,
As one who bravely used his tongue and pen,
As best befits a freeman—even for those,
To whom our Law's unblushing front denies
A right to plead against the life-long woes
Which are the Negro's glimpse of Freedom's skies;
Fear nothing, and hope all things, as the Right
Alone may do securely; every hour
The thrones of Ignorance and ancient Night
Lose somewhat of their long-usurped power;
And Freedom's lightest word can make them shiver
With a base dread that clings to them forever.

WAR AND PEACE.

BY JAMES STONEHOUSE.

The warrior waves his standard high,
His falchion flashes in the fray;
He madly shouts his battle-cry,
And glories in a well-fought day.
While Famine's at the city gate,
And Rapine prowls without the walls,
The country round lies desolate,
While Havoc's blighting footstep falls
By ruined hearths—by homes defiled—
In scenes that Nature's visage mar;
We feel the storm of Passions wild,
And pluck the bitter fruit of War.

The cobweb hangs on sword and belt,
The charger draws the gliding plough;
The cannon in the furnace melt,
And change to gentle purpose now;
The threshers swing their pond'rous flails,
The craftsmen toil with cheerful might,
The ocean swarms with merchant sails,
And busy mills look gay by night.
The happy land becomes renowned,
As knowledge, arts, and wealth increase,
And thus with Plenty smiling round,
We cull the blessed fruit of Peace.

The Liberator.

FROM OUR LONDON CORRESPONDENT.

LONDON, Sept. 12, 1851.

DEAR GARRISON:

Our Ministry are now reaping, in the matter of the Catholics and Ireland, the fruits of a policy governed by the tactics and the wants of parties, rather than any constitutional principle. The truth is, that ours is an old, patch-work system, and we have so many class interests arising from our old feudal system, and our old ecclesiastical system, that any policy which should be acted out with reference to the interests of the many, is sure to clash with the interests of the aristocratic class and of the clergy.

The political struggle in England, as you know, is to gain power, and to retain it in the hands of one of the two classes of the aristocracy, who are designated Whigs and Tories. In our early days, the prerogatives and power of the Crown were what the aristocracy struggled against; but they fought for their own class interests, and not for the interests of the people; and as against the Crown, they were successful—so much so as to denude it of all its lands, and, consequently, of nearly all its power; and they have used its name, for the last century, under which they exercise all the influence and power of the Government, to favor their own interests; and, whilst they could keep the nation in war, and the crown in trammels, they kept down the people; and having stripped the crown of its lands, they made it the first pensioner on the State, and gave it what it termed a Civil List—that is, money enough to support its pomp and keep up its pageantry; that pomp and that pageantry being exercised principally in their own favor, as the Ministry for the time being thought necessary, to preserve power in their own hands. Just prior to the opening of the last session of Parliament, the power and the tenure of power in the hands of the Whigs seemed to be on the decline, and the then approaching Parliament seemed likely to bring about their exclusion, unless they could throw out some tub to the whale, which should occupy the session in talk and discussion, and postpone the agitation of measures. The Pope had just then issued a Bull, in which he appointed Roman Catholic Bishops with English titles. Thus, he appointed an Archbishop of Westminster, when we had an Archbishop of Canterbury; and a Bishop of Southwark, when we had a Bishop of London. Now, our clergy had possession of the loaves and fishes taken from the Catholics, who had previously filched them from the people, and they knew that there is frequently a great deal in a word. They are in the habit of instilling creeds into the minds of children who cannot understand them, and they have realized practically the conviction, that, if they twist words into the ignorant mind, the mere habit of taking for granted that which they are made to jingle through the mind in words, makes the ignorant rely with an assured faith upon the thing repeated as a thing understood. Now, our clergy have the education of our young aristocracy; and *they*, when they grow up, have the appointment of the Bishops and clergy. They thus act and react upon each other, and the interest of the people, as a rule, is crushed in the action. The clergy saw that if their titles were assumed, it would operate to endanger their possession of the loaves and the fishes, and therefore they stirred up Lord John Russell, the Premier, who was a little inclined to Tractarianism—that is, an *ism* which turns back with longing eyes to the forms, the intonations of the service, the altars and the candles—to resist this assumption of titles by the Catholic priests.

Now, you Americans—who are not oppressed by a Church with the power of suction to the extent of millions of pounds sterling—quintuple this into dollars, and it will make you open your eyes and shrug your shoulders at the amount of our bearance and forbearance. To resume: The clergy of the Establishment stirred up Lord John Russell to write a letter, denouncing what he called 'this aggression of the Pope upon our Protestantism;' that it was 'insolent and insidious;' 'and I therefore,' said he, 'feel as indignant as you can do on the subject.' This letter was addressed to the Right Reverend, the Bishop of Durham. This is the style in which a Bishop is addressed in this country, though he assumes to be a successor of the apostles, who worked with their own hands, and ministered to their own necessities. In this country, we find that they insist upon the title, but they neglect to work—though they have a good reputation as consumers of the fruits of the earth. You see, then, by this letter,—which was the first shot fired in the contest,—that it was fired because the Lord Bishop of Durham had been at Lord John's previously, and converted him into the conviction that the act of the Pope was an 'aggression,' and was 'insolent and insidious,' and had thus raised the Premier's feelings into indignation; and our indignant Premier went on to express himself thus—'There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, *with the rights of our Bishops and clergy*, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.'

I have italicised the real grievance. It is not that they care about the supremacy of the Queen, otherwise than as a peg to hang their own cloaks upon. Without that, they knew that they could not raise a cry which the people would repeat. They knew the people would not cry out or feel anxious about the rights of our Bishops and clergy; and, however much the people felt disposed—and they really do feel disposed—to repel the influence of the Catholic Bishops and clergy, they feel so indisposed to priestcraft in the general, that it is impossible to raise any cry for any branch of it in particular. Hence the subtlety which induces them to raise this cry under the shadow of a popular Queen.

Prince Albert, by his judiciousness, his love of peace, his cultivation of our language, his talent, and his sober judgment, has made her reign nobly popular. Whilst all the kings have been warring against their people, resisting the progress of their people, opposing the culture of the science of society to which men are now applying their acquired knowledge, he has been using the knowledge acquired, and studying the onward tendencies of the people, over whom his position gives him potent influence, and enabling them to see that the business of life and of nations is to construct—to compare and improve the gifts, the products, and the instrumentalities with which God has blessed the world. He has given them and the nations a great peace lesson; not a homily, merely, but a practical demonstration; and hundreds of thousands have gone from it with the conviction wefted into the waft of their understandings, that construction and enjoyment, not destruction and misery, is not only the duty, but the interest of man. Men are getting rid, and they ought fast to get rid, of the mere feeling of nationality, and it is growing into a cosmopolitan feeling for all peoples. Nationality is but an enlargement of the clannish feeling. Prince Albert has had the good sense not to mix himself up with the struggle between the Catholic priests and the clergy, to elevate their respective clans or sects. It is really nothing more than a struggle, on the part of the Catholic priests, to gain the loaves and fishes, with a view to Catholicize the world; and on the part of the clergy, to keep the good things of which, in the so-called Reformation, they have despoiled the Catholic priests.

It is grievous to see men possessed of so many millions, (money is power,) and in such admirable positions for usefulness, as the clergy have in England, sacrifice their power, and position for usefulness, to mere sectarianism,—to the cultivation and enforcement, not of science, and the knowledge which the works of God have and are daily revealing to us, but of the notions and crudities which, three hundred years ago, when men were just escaping out of the dark ages, the predecessors of those priests sat down as the result of their knowledge of God, of Nature, and of Revelation. A creed is necessarily an order to stand still. It in effect says to the coming generation, 'Thus far shalt thou go, and no farther.' Suppose that men of science had been made to stand still from the time of Galileo downward. The world must have entered into an intellectual eclipse, or second passage of the dark ages; the United States, in all probability, instead of its free institutions, (the plague spot of slavery always excepted,) would have been grovelling at the feet of their priests, and, like the South Americans, with slight advance in the knowledge of social and political rights and duties; the energies of their and our people would have been suppressed, and instead of their carrying and sowing over the world—for, notwithstanding their many unlovable points, they do, by their commerce, and their energetic perseverance in overcoming difficulties, scatter through the nations the seeds of political and social knowledge, and set the example of energetic navigation and commerce—instead of these civilizing and energizing influences, we should have had the world grovelling in darkness and ignorance, confessing to priests, and seeking absolution from man, instead of pardon from God.

It is a course of things for which we ought to be thankful to God, that the seeds of democracy were sown on the American continent at a time when the older nations were, by the then childhood of science, kept at a sufficient distance to give it a clear half century of growth; otherwise, the European despots, and especially our benighted old king, and the haughty aristocracy of his day, would probably have succeeded in crushing it. Had America, in their day, been brought within ten days of Europe, and had railway, steam power and electric telegraphs been at their command, the self-government which the States have demonstrated, would not have been manifested to the world. Whereas, under the providence of God, it has been left to self-nurture, away from the power of kings, until it has grown into a strength that will give it the power to admonish, and probably, if it becomes necessary, to whip royalty and aristocracy into good behavior. Doubtless, the American democrats have much to do to advance their own characters, and purify their own institutions, (particularly their pet 'domestic insitution;') but there will always be, with a great, active and numerous people, various modes of activity and development going on at the same time. A people are a stream of gregarious units, impelled onwards in many and different streams of action at the same time—a curious blending of the selfish and the social in compound action; and while active commercial men are opening new courses, and diffusing new currents of democratic thought in foreign nations, the inland streams of traders, travellers and agriculturalists will be pouring forth, discussing, agitating, and so purifying the inland and home streams of events.

The law of mortality, which is always in action, aiding the law of progress, and removing hardened incrustations of prejudice, helps the world forward by relieving it from obstructing masses, that, without that law, would choke the stream. Go on, my dear Garrison; the course of events is with you. You, doubtless, are much worn and very anxious. The Fugitive Slave Law is a sad movement, but, to use a simile drawn from the water-cure, it is one of the manifestations of the coming crisis, distressing to the patient and depressing to his spirits, yet cheering and hopeful to his friends and well-wishers.

You are on the spot—in the tropics, and are bearing the heat and burden of the day. We can only cheer you on, and assure you of the hopes and the grounds of hope we see, and express our sympathy for you and your friends. I am afraid I shall trouble you at too great length; but you will have the remedy in your own hands, by consigning me to the waste-basket. EDWARD SEARCH.

THE FUGITIVE LAW SUCCESSFULLY RESISTED—JUSTICE TRIUMPHANT—THE SLAVE FREE!

DUBLIN, Ia., Oct. 15, 1851.

TO JAMES HAUGHTON, Dublin, Ireland:

DEAR JAMES,—I am wild with joy! I have just read an account of the entire overthrow of the Federal Government, in its attempts to enslave a man in Syracuse, N. Y. The glory of a Washington sinks into contempt, compared with the heroism and glory of the noble Syracuseans, who rescued Jerry from his chains; for *he* only successfully resisted a government for attempting to impose a tax on tea, and to enforce taxation without representation; but *these* have foiled more cruel and bloody tyrants, and successfully resisted an infinitely more inhuman and despotic government, in their attempts to reduce a human being into merchandise—to turn a MAN into a brute. As I read it, the spirit of the Lord God of the oppressed came upon me, and compelled me to cry out, in the language of your Prayer Book—'Glory be to the Father, Son and Holy Ghost'—the popular phrase of the popular religion to give vent to a heart just overflowing with gratitude and thanksgiving to God. I only wished, at the moment, that I had been counted worthy to have been their leader—not in hurling stones at the cowardly, sneaking tyrants, nor in shedding their blood—for the blood of such as that Marshal, Commissioner, and their fellow-kidnappers from Missouri, is not fit to be shed in such a holy cause as treason against the Government, when it attempts to arraign a man before it on the issue, '*Is he a man or a beast?*'—but to lead them on to break open all windows and doors, and tear down all walls and partitions that confine a man as a slave, and are used to perpetuate slavery. I wish the people would tear down every court-house, every jail, every prison, every store, and every dwelling that is used in this land to confine fugitive slaves, or those who would aid and assist them to escape, or those who resisted the Government in its attempts to enslave men. I would glory in splitting and battering down every door and window that is closed upon a slave. I would call upon the colored people, and all the friends of liberty and the enemies of slavery, to go to work, and, *without injury to any human being*, demolish every building that is used in the execution of the Fugitive Law. In the name of the God of justice and love, let not the North be disgraced by the presence of such a den of infamy and cruelty.

By the way, Kossuth is to be here soon—so they say. By a special act, Congress will make him, I presume, a citizen, as soon as he arrives. He might be then appointed a Commissioner or a Marshal, and sent off in pursuit of some fugitive from American slavery. Just imagine Kossuth, the hero of Hungary, of Europe, *a bloodhound of American slaveholders!* That would be a sight! Yet such may be his destiny, if he comes here. Just suppose Kossuth, an American judge, on the bench to execute the fugitive law; to punish men as felons and traitors for assisting their fellow-beings to escape from slavery, and for defending themselves, their wives and children against kidnappers; then giving nine cheers for the 'glorious Union,' for 'the land of the free' and 'the asylum of the oppressed'!!—himself, a fugitive from oppression, turned bloodhound, and on the track of a fugitive slave!

You can form no idea of the character of the political press of this country. While they all continually teach that 'resistance to tyrants is obedience to God,' they call for the penalty of death to be executed upon all who resist the reduction of themselves or their fellow-men to slavery.

Can you not, cannot the abolitionists of Ireland and Britain, address the outlawed colored people, and all friends of liberty in this nation, on the duty of a firm but *bloodless* resistance to the Fugitive Law? I wish you would, and advise them all, in the name of God, and human brotherhood and liberty, to a firm, bold, manly and womanly resistance to every attempt of this Government to *enslave* human beings, by all such means as do not involve personal violence and injury to others.

Of all the deeds of horror and atrocity man ever perpetrated on man, that of coolly, deliberately, and under pretence of order and justice, arraigning a MAN—the image of God—before a fellow-being, to try him on the question—not whether he has committed a crime or not—but *whether he is a man or a beast*, is the most heaven-daring and diabolical. This is done here, in this vaunted Republic, in this Christian (!) land. The only Government on the globe that thus seizes and solemnly tries a man before its tribunals, on the charge of presuming to be a man, and not a beast, a thing, is this Republic, that sets itself up before all nations as the asylum of the oppressed. Dear James, one's heart sickens and grows desperate at the thought.

If I can make myself a traitor to this Government, without pouring out the blood of tyrants and their abettors, I mean to do it. Heaven has no greater honor and glory to bestow upon man, in this life and in this land, than that of being hung for treason against this slaveholding Government. The blood of such martyrs in the cause of liberty would be no less acceptable as an offering to God, than the blood of Him who died on Calvary, and no less conducive to the salvation of this slaveholding nation.

Let all the friends of God and humanity, the world over, proclaim a day of Thanksgiving, that Liberty triumphed over Slavery in Syracuse,—that the Christian, Republican tyrants and kidnappers were defeated, and Justice and Liberty were triumphant. This, I humbly hope, is but the beginning of a movement in the North, that will send the defeated slave-hunters and their abettors back to their dens of infamy, to gnash their teeth and howl over the rescue of their victims from their infernal grasp.

Christianity! Christ! God! Republicanism! O, James, are these words to be for ever associated in the mind with slavery and war? No ideas can enter the mind more heathenish, more diabolical, more tyrannical, more absolutely malignant and fiendish, than those which are suggested by these words to the minds of the priests, politicians, and people generally of this country; for every principle and practice that belong to war and slavery are, in their minds, rendered sacred by these words.

Well, the battle waxes hotter and hotter. I incline to think the best use the Government could put us to, for the abolition of slavery, would be to hang us as traitors for resisting the Fugitive Law.

HENRY C. WRIGHT.

From the Panama Herald of October 16.

THRILLING ACCOUNT

Of the Destruction of a Whale Ship by a Sperm Whale!—Sinking of the Ship!!—Loss of two and Boats Miraculous Escape of the Crew!!!

We have just received the following thrilling account of the destruction of the whale ship Ann Alexander, Captain John S. Deblois, of New Bedford, by a large sperm whale, from the lips of the Captain himself, who arrived in this city from Paita, on Sunday last, in the schooner Providence. A similar circumstance has never been known to occur but once in the whole history of whale-fishing, and that was the destruction of the ship Essex, some twenty or twenty-five years ago, and which many of our readers fully remember. We proceed to the narrative as furnished us by Captain Deblois, and which is fully authenticated by nine of the crew, in a protest under the seal of the U. S. Consul, Alexander Ruden, Jr. at Paita.

The ship Ann Alexander, Captain J. S. Deblois, sailed from New Bedford, Mass., June 1st, 1850, for a cruise in the South Pacific for sperm whale. Having taken about 500 barrels of oil in the Atlantic, the ship proceeded on her voyage to the Pacific. Nothing of unusual interest occurred until, when passing Cape Horn, one of the men, named Jackson Walker, of Newport, N. H., was lost overboard in a storm. Reaching the Pacific, she came up the coast, and stopped at Valdivia, coast of Chili, for fresh provisions, and on the 31st of May last, she called at Paita for the purpose of shipping a man. The vessel proceeded on her return voyage to the South Pacific.

On the 20th of August last, she reached what is well known to the whalers as the 'Off Shore Ground,' in lat. 5 deg. 50 min. South, long. 120 deg. west. In the morning of that day, at 9 o'clock, whales were discovered in the neighborhood, and about noon the same day, they succeeded in making fast to one. Two boats had gone after the whales—the larboard and the starboard, the former commanded by the first mate, and the latter by Capt Deblois. The whale which they had struck was harpooned by the larboard boat. After running some time, the whale turned upon the boat, and rushing at it with tremendous violence, lifted open its enormous jaws, and taking the boat in, actually crushed it into fragments as small as a common chair! Captain Deblois immediately struck for the scene of disaster with the starboard boat, and succeeded, against all expectation, in rescuing the whole of the crew of the boat—nine in number!

There were now eighteen men in the starboard boat, consisting of the captain, the first mate, and the crews of both boats. The frightful disaster had been witnessed from the ship, and the waste boat was called into readiness, and sent to their relief. The distance from the ship was about six miles. As soon as the waste boat arrived, the crews were divided, and it was determined to pursue the same whale, and make another attack upon him. Accordingly, they separated and proceeded at some distance from each other, as is usual on such occasions, after the whale. In a short time they came up to him, and prepared to give him battle. The waste boat, commanded by the first mate, was in advance. As soon as the whale perceived the demonstration being made upon him, he turned his course, suddenly, and making a tremendous dash at this boat, seized it with his wide-spread jaws, and crushed it into atoms, allowing the men barely time to escape his vengeance by throwing themselves into the ocean.

Captain Deblois, again seeing the perilous condition of his men, at the risk of meeting the same fate, directed his boat to hasten to their rescue, and in a short time succeeded in saving them all from a death little less horrible than that from which they had twice so narrowly escaped. He then ordered the boat to put for the ship as speedily as possible; and no sooner had the order been given, than they discovered the monster of the deep making towards them with his jaws widely extended. Fortunately, the monster came up and passed them at a short distance. The boat then made her way to the ship, and they all got on board in safety.

After reaching the ship, a boat was despatched for the oars of the demolished boats, and it was determined to pursue the whale with the ship. As soon as the boat returned with the oars, sail was set, and the ship proceeded after the whale. In a short time she overtook him, and a lance was thrown into his head. The ship passed on by him, and immediately after, they discovered that the whale was making for the ship. As he came up near her, they hauled on the wind, and suffered the monster to pass her. After he had fairly passed, they kept off to overtake and attack him again. When the ship had reached within about fifty rods of him, they discovered that the whale had settled down deep below the surface of the water, and, as it was near sundown, they concluded to give up the pursuit.

Captain Deblois was at this time standing in the night-heads on the larboard bow, with lance in hand, ready to strike the monster a deadly blow, should he appear, the ship moving about five knots, when walking on the side of the ship, he discovered the whale rushing towards her at the rate of fifteen knots! In an instant, the monster struck the ship with tremendous violence, shaking her from stem to stern! She quivered under the violence of the shock as if she had struck upon a rock! Captain Deblois immediately descended into the forecastle, and there, to his horror, discovered that the monster had struck the ship two feet from the keel, abreast and foremost, knocking a great hole entirely through her bottom, through which the water was pouring impetuously. Springing to the deck, he ordered the mate to cut away the anchors, and get the cables overboard, to keep the ship from sinking, as she had a large quantity of pig iron on board. In doing this, the mate succeeded in relieving only one anchor and one cable clear, the others having been fastened around the foremast. The ship was then sinking rapidly. The Captain went to the cabin, where he found three feet of water; he, however, succeeded in procuring a chronometer, sextant, and chart.

Reaching the decks, he ordered the boats to be cleared away, and get water and provisions, as the ship was keeling over. He again descended to the cabin, but the water was rushing in so rapidly that he could procure nothing. He then came upon deck, ordered all hands into the boats, and was the last to leave the ship, which he did by throwing himself into the sea, and swimming to the nearest boat. The ship was on her beam end, top-gallant yards under water. They then pushed off some distance from the ship, expecting her to sink in a very short time. Upon an examination of the stores they had been able to save, he discovered that they had only twelve quarts of water, and not a mouthful of provisions of any kind! The boats contained eleven men each, were leaky, and night coming on, they were obliged to bail them all night, to keep them from sinking!

Next day, at day-light, they returned to the ship, no one daring to venture on board but the Captain, their intention being to cut away the masts, and fearful that the moment the masts were cut away, the ship would go down. With a single hatchet, the Captain went on board, and cut away the mast, when the ship righted. The boats then came up, and the men, by the sole aid of spades, cut away the chain cable from around the foremast, which got the ship nearly on her keel. The men then tied ropes around their bodies, got into the sea, and cut a hole through the decks to get out provisions. They could procure nothing but about five gallons of vinegar, and twenty pounds of wet bread. The ship threatened to sink, and they deemed it prudent to remain by her no longer, so they set soil in their boats, and left her.

On the 22d of August, at about 5 o'clock, P. M., they had the indescribable joy of seeing a ship in the distance. They made signal, and were soon answered, and in a short time they were reached by the good ship Nantucket, of Nantucket, Mass., Capt. Gibbs, who took them all on board, clothed and fed them, and extended to them in every way the greatest possible hospitality.

On the succeeding day, Captain Gibbs went to the wreck of the ill-fated Ann Alexander, for the purpose of trying to procure something; but, as the sea was rough, and the attempt considered dangerous, he abandoned the project. The Nantucket then set sail for Paita, where she arrived on the 15th of September, and where she landed Captain Deblois and his men. Captain Deblois was kindly and hospitably received and entertained at Paita by Captain Bathurst, an English gentleman residing there, and subsequently took passage on board the schooner Providence, Captain Starbuck, of this port, arrived here on Sunday last, the 12th inst.

At Paita, Captain Deblois entered his protest at the U. S. Consulate, which was authenticated by the following officers and seamen, on board at the time of the disaster; the two other officers and the rest of the crew having been shipped on board of other vessels: Joseph K. Green, first mate; James Smith, third do.; James Morgan, carpenter; James Riley, cooper; James McRoberts, John Smith, Wm. Smith, Henry Reid, and C. F. Booth, seamen.

LECTURE ON THE FRENCH REVOLUTION.

On Friday night of last week, PARKER PILLSBURY delivered in this place, by request a lecture on the French Revolution. The lecture in its object and execution was deserving of the highest commendation. We cannot undertake to sketch even its outlines. It should by all means be published and sent broadcast over the land.

The general idea developed was, that the terrible tragedies that attended the revolution, were not the result of the decrees of the National Assembly which declared there is no God, nor seventh day Sabbath; but that the revolution was the natural and inevitable result of the oppression of the people. They had endured to the utmost point of sufferance, when armed with the energy and recklessness which coming despair can alone generate, they rushed upon their oppressors and bore them to a terrible destruction. The violence of the revolution was, as is the general rule, proportioned to the outrages which had preceded and occasioned it. The fugitive nobility and clergy of France filled all Europe with slanders against those who had successfully resisted oppression. The royalty, nobility and clergy of Europe, sympathizing with them in their loss of power, had communicated the impressions of the revolution which the world has since recognized as truthful.

The whole discourse was most eloquent and impressive, and quite in correspondence with its magnificent theme.—*Ohio A. S. Bugle.*

Prepay your Postage.—The new postage law appeals to the honor of every one to pay the postage on every letter he sends, and the man who, to save three cents in his own pocket, would oblige his correspondent to pay five, is just the smallest specimen of a mean man that can be found. Postage is no cheaper under the present law than under the former, unless it is prepaid. When you write on your own business, pay your own postage, (as you used to do, if you was an honorable man,) and enclose a stamp with which your correspondent may prepay his reply. If the business is his, prepay the postage, and charge it to him.—Should the postage be paid in advance on every letter sent during the coming year, it would afford such convincing proof of the practicability of cheap postage, that Congress would not long deny the people that long sought boon,—penny postage for all distances.—*Ex. Paper.*

Toleration in 1851.—M. Veuillot, the editor of the *Univers*, a Romish daily at Paris, says, in his *Pelerinages de Suisse*, p. 187, 4th edition: 'What I regret, to speak frankly, is, that John Huss was not burnt sooner, and that Martin Luther was not burnt as well as he; that no prince was then to be found *pious enough*, or politic enough, to set on foot a crusade against Protestants.'

'Love's Labor Lost.'—The clerk of the Dead Letter Office, at Washington, a day or two since, burned *eight hundred and twenty bushels of dead letters*, the refuse of three months. Each had been opened and note made if containing any valuables.

☞ One hundred thousand acres of land, in Warren county, Tenn., were sold at auction in Baltimore, recently, at five cents per acre.

☞ Judge Thornton, of Alabama, whose hand was amputated in consequence of striking Chancellor Clarke in the mouth, has also had to submit to amputation of the arm, in order to save his life.

☞ Cyrus Page died at Baltimore on Friday, aged 100 years. He had formerly been a slave, but was a free man at the time of his death.

☞ On Wednesday evening, 5th instant, a young woman named Emma Vincent, residing at No. 52 Wooster street, New York, was filling a lamp with camphene, when an explosion took place, setting her clothes on fire, and before the flames were extinguished, her clothing and person were burned in a terrific manner. She was conveyed to the City Hospital, where she lingered in extreme suffering until the next morning, and died.

☞ The New York Independent utters this sentiment: 'There is no more divinity in the life of a church than in the life of a man, and both should pray that they may not outlive their usefulness.'

☞ The whole vote polled in Pennsylvania, at the recent election, was about 45,000. The vote is stated to be very slim, whilst a large proportion of the inhabitants are foreigners, not entitled to vote. Bigler, Democrat, for Governor, had 22,476—Reading, Whig, 21,331. The other Democratic candidates for the principal State offices were elected by majorities varying from about 1000 to 5000 votes.

Literary Piracy.—Mr. Hildreth, the author of a history of the United States, recently published, charges Judge Halliburton with taking, uncredited, whole pages from his History in the work which Halliburton has recently published, entitled 'Rule and Misrule of the British in America.'

☞ The young men of the Boston Mercantile Library Association debated the question, 'Is the discussion of Slavery beneficial to the interests of the country?' After a spirited and able debate, it was decided in the *affirmative*, 88 to 25. This is not bad for Boston clerks!

☞ The following capital *pun-ish-ment*, by the Carpet-Bag, to apply to the hanging question:

After a careful consideration of all the arguments for and against capital punishment, we have come to the conclusion that the 'debt of nature' should never be paid, if it cannot be paid without an *execution*.

☞ The New York correspondent of the Philadelphia Despatch thus sums up the quarrel between Webb and Wool:—'If Webb cotton to Wool, the product will be nameless; but if Wool once get into Webb, it is clear that Webb must be *worsted*.'

BOOKS.

BELA MARSH, No. 25 Cornhill, has for sale the following valuable books, viz:

The Slave, or Memoirs of Archy Moore,	25
The Branded Hand, by Capt. Jonathan Walker,	25
Picture of Slavery for young persons, by do.,	6
History of the Mexican War, (including 'Facts for the People,') by L. Moody,	
Narrative of Henry Watson, a Fugitive Slave,	38
The Church As It Is, by Parker Pillsbury,	12 1-2
Letter to the People of the United States on Slavery, by Theodore Parker,	13
Parker's Discourse, occasioned by the death of John Quincy Adams,	25
Conscience and Law; or a Discussion of our comparative Responsibility to Human and Divine Government, by Rev Wm. W. Patton,	20
Spooner's Argument on the Unconstitutionality of Slavery,	12
Spooner's Defence for Fugitive Slaves against the Acts of Congress of February 12, 1793, and September 18, 1850,	50
The Three Chief Safeguards of Society, a Sermon by Theodore Parker,	25
Parker's Fast Day Sermon—The Chief Sins of the People,	13
Revelations, &c., by A. J. Davis, the Clairvoyant,	50
The Great Harmonia, vol. 1—The Physician, by A. J. Davis,	2 00
The Great Harmonia, vol. 2—The Teacher, by A. J. Davis,	1 00
The Philosophy of Spiritual Intercourse,	1 00
do do of Special Providences—A Vision,	50
Heat and Light for the Nineteenth Century,	16
The Auto-Biography of Henry C. Wright,	12 1-2
Aug. 29.	$1 00

tf

TO REFORMERS.

JUST published, and for sale by W. J. BANER, No. 201 William street, New York,

THE SCIENCE OF SOCIETY, No. 1.

The true Constitution of Government, in the Sovereignty of the Individual, as the final development of Protestantism, Democracy and Socialism. By Stephen Pearl Andrews. 70 pp. 12 mo. Price, 20 cts.

THE SCIENCE OF SOCIETY, No. 2.

Cost the Limit of Price, a Scientific Measure of Honesty in Trade, as one of the fundamental principles in the solution of the Social Problem. By Stephen Pearl Andrews. 214 pp. 12 mo. Price, 50 cts.

The above works contain the announcement and exposition of certain new, simple and fundamental principles of society, which are inclusive of all the improvements of social condition which are aimed at by Land Reformers, the advocates of Women's Rights, Anti-Slavery men, Anti-Renters, Currency and Finance Reformers, Industrial Reformers and Socialists—but without communism, association, or any arrangement infringing upon the freedom of the individual, or the separate ownership and administration of property. The attention of all persons, men and women—and especially of intelligent women interested in the elevation of their sex—is challenged to the examination of these new principles of the science of society.

The above works can be ordered from the publisher, WM. J. BANER, No. 201 William street, New York, and sent by mail in or out of the United States. $1†

DR. WM. CLARK'S

Anti-Scrofula Panacea

COMPLETELY purifies the blood, equalizes its circulation, eradicates all morbid matter from the system, and, consequently, cures all diseases caused by the impurities of the blood, some of which are *Scrofula, Erysipelas, Mercurial Ulcers, Piles, Rheumatism, General Debility, Palpitations, Jaundice, Dyspepsy, Liver Complaints, Pulmonary Affection, Spitting Blood, Sluggish Circulation*, and HUMORS of every description. It imparts vigor, purity and force to the whole system, and this without any concomitant or subsequent violence to the constitution. A single trial will convince any one of its great efficacy. See certificates in circulars, to be had of Agents. Also read the following

CERTIFICATE.

BOSTON, January 28th, 1851.

Last year, suffering much from a scrofulous diathesis, and also general bodily debility, I was induced to test the efficacy of the Anti-Scrofulous Panacea. Its renovating effect upon my system was very soon apparent in my restoration to a state of health much better than I had enjoyed for several years previous. I gained in flesh several pounds beyond the highest point I had ever attained before, and was much improved in every respect, being enabled to go through an unusual amount of mental labor and public lecturing without difficulty. I used some half a dozen bottles. The Panacea is very pleasant to the taste, and warms and permeates through the system in a very quickening manner. I have repeatedly recommended it in my paper, and among my friends and acquaintances, as unquestionably remedial or alterative in the various complaints for which it is prescribed; and have known of its salutary effects in several cases of Scrofula, Salt Rheum, &c. I cheerfully give this certificate, (being the first I have ever given of any medical preparation,) being desirous that the merits of the Panacea may be more extensively known, and its sale widely extended.

WM. LLOYD GARRISON.

Manufactured and sold by CLARK & CROOKER, No. 382 Washington street, 'Liberty Tree Block,' opposite Boylston street, Boston. Sold also by Redding & Co., 8 State street, and by agents throughout the country. Beware of base imitations!

July 11. tf

DR. PORTER'S

Anti-Scrofulous Panacea.

ORIGINALLY made by Clark & Porter, and now offered by the proprietor for the cure of Scrofula, Humors, and chronic diseases. Put up in larger bottles than formerly, at $1 per bottle, or $5 for six bottles. To those who are really poor, we will furnish the medicine at a reasonable discount. If they wish to consult us, we will with pleasure give them advice gratis. All diseases treated on board an eclectic principles.

☞ Among the many certificates that have been given to the surprising efficacy of the Anti-Scrofula Panacea is one from William Lloyd Garrison, Esq., the Editor of the Liberator, who has tested it in his own case, and known of its good effects in other instances, and who strongly commends it to public patronage.

Prepared and sold by Drs SKINNER & PORTER, No. 11 Washington street, foot of Cornhill, Boston. Medical office in the same building. Office hours from 9, A. M. to 5, P. M.

June 11 tf

C. NEEDHAM,

PAINTER,

IMITATOR OF WOODS AND MARBLES.

RESPECTFULLY announces to the citizens of Massachusetts that, (having had considerable experience in the exercise of his skill upon the interior of the dwellings of the aristocracy of England, and in the principal cities of Great Britain and Ireland,) he is prepared to execute Imitations of Woods and Marbles in a superior style.

Orders also solicited from contractors, builders and painters in the city, State, or any part of the Union.

Work attended to per yard, per day, or per piece.

Terms cash.

No. 11 Fayette Court, 401 *Washington street*, Boston.

August 1 3mos.

NEW STORE,

No. 107, : : : CAMBRIDGE STREET.

LEWIS HAYDEN

HAS opened the above Store, and keeps a good assortment of

MEN'S AND BOY'S CLOTHING,

of superior quality. Formerly a slave in Kentucky, he trusts that all will lend him a helping hand; and will be his constant endeavor to keep for sale a good cheap article on hand. tf

September 5.

JOHN OLIVER,

CARPENTER,

No. 33, FRIEND STREET, (UP STAIRS,)

BOSTON.

☞ J. O. solicits Jobs in carpenters' work, such as repairing dwelling-houses, stores, &c., and putting in and altering all kinds of fixtures, &c., and will give prompt attention to all orders, endeavor to give entire satisfaction to his patrons. March 7

TO PRINTERS.

FOR SALE. A small font of Bourgeois and one column and head rules. Will be sold very cheap for cash. Apply to the printers of the *Liberator*.

J. B. YERRINTON & SON,

BOOK, NEWSPAPER AND JOB PRINTERS,

LIBERATOR OFFICE, 21 CORNHILL.